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Royal Assent Received for Nunavut

The Nunavut Land Claims Agreement Act (Bill C-133) and an Act to create the territory of Nunavut (Bill C-132) received Royal Assent in Parliament on June 10.

The two bills, which are closely linked, will redraw the map of Canada by 1999 through the division of the Northwest Territories and provide for a new and improved political and economic future for the Inuit and the other residents of the Eastern Arctic.

Representatives of the Nunavut Tunngavik appeared before the Senate Committee on Aboriginal Affairs to explain the importance of this legislation to the Inuit and all people of the North.

Article 4 of the Nunavut Land Claims Agreement required the governments of Canada and the Northwest Territories and the Tunngavik Federation of Nunavut (TFN) to negotiate a Political Accord to divide the Northwest Territories and to establish a new territorial government in the Eastern Arctic by 1999. The Political Accord was signed in October 1992.

Bill C-132 is modelled on the Northwest Territories Act, but has been modernized and adapted specifically for the needs of the people of

Nunavut. Nunavut will be a public government with the same essential institutions as other territorial governments—a commissioner, cabinet, legislative assembly, public service and territorial court. Bill C-132 will also provide for the creation of a Nunavut Implementation Commission to advise the governments of Canada and the Northwest Territories and the Nunavut Tunngavik—the successor to the Tunngavik Federation of Nunavut—on the Nunavut implementation process up to 1999.

The new territorial government will have a range of law-making powers comparable to that now enjoyed by other territorial governments, and increasing responsibility for jurisdiction similar to those of the provinces. The Nunavut Act specifically provides that the Nunavut Legislature may pass laws in areas of its jurisdiction and will have the authority to enter into agreements with the federal and provincial governments.

Through Bill C-133, the Nunavut Land Claims Agreement which was signed on May 25, 1993, is ratified by parliament. This Act is to come into force on July 9, 1993, by Order of the Governor General in Council.

About our cover artist

Ernest Cobiness was born in south east Manitoba, on the Buffalo Point Reservation. He arrived in Alberta in February 1993, and several of his stunning Native art pieces have appeared in *Alberta Native News*.

"I've been painting 9 or 10 years," he said modestly. "Lately I use primarily acrylics. I began by using pen and ink, went to water colours, and since then I have gotten into acrylics. I like the acrylics for the brighter colours, and they dry faster than oils."

Cobiness tries to stay with a Native theme. "I try to capture the look and the proud expression of the Native face and culture."

That look can sell for four or five hundred dollars. "Depends on size and how much work I put into the details."

Cobiness has been painting mostly for private sales.

"I like working on portraits of old people. It's more interesting to do older people for the expression on their faces."

His father was Eddie Cobiness, Indian Group of Seven Artist, schmooser with Hollywood celebrities Lorne Greene, Charlton Heston and the like.

"All four of my brothers paint but only I took it up seriously. We would watch our dad paint and draw and he would show us how to draw



and use colours."

One of Ernest's current works (shown above) is of Medicine Man John Kakayeesick, who was born in 1842 on the shores of Lake of the Woods. He passed away in 1968, at the age of 126. In the above artwork Cobiness has used the eagles, bear and buffalo to represent the clans of the Aboriginal people. This print is available with 250 limited editions and 50 as artists proofs. All signed and numbered by the artist. For further information phone *Alberta Native News* at (403) 421-7966 or fax (403) 424-3951.

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Controversy at Sawridge Reserve

by Brian Savage

Billy Hamelin, who held sweat lodges and practised Native healing, spirituality and Native awareness on the Sawridge reserve, was ordered off the Native land by Chief Walter Twinn.

Hamelin is now staying in Slave Lake with his pregnant wife and waiting to see what happens over his expulsion.

Hamelin told the *Alberta Native News* that he has heard "rumours" of "people protesting (his expulsion)."

Hamelin claims that it was only recently that he discovered that his ancestors are on the Sawridge Band's list, including, as he states in a press release, "over 300 people including the families of Courtiellles, Sinclairs, Hamelins, Twinn, Stoneys, Cardinals, Wards, Potskins, and others who are all direct descendants of original Sawridge band members." These people, according to the press release, are directing a challenge to Twinn's "right to determine membership based on his own terms."

According to Hamelin, his grandfather left the Slave Lake area to guide various preachers and missionaries, including the famous Father Lacombe. "All it says on the band list is 'transferred to Grouard,'" says Hamelin. "He ended up living in Grouard but there's no recollection after that and we're not on the Grouard band list and if we're not treaty or even Bill C-31, why is my grandfather buried here?"

Hamelin says he got into trouble by performing spiritual ceremonies for some band members and refusing to do the same for the chief. "You can't use pipes for business," says Hamelin, "and he (Twinn) has been using elders and pipes for business and there's people who can be bought off with that. As a pipeholder you're supposed to use it for healing and that's all, and he wanted me to use it for business, like water projects and there's a conflict. (Pipes) are used in ceremonies and it's very sacred and we don't go around doing that and the conflict started from there."

Another problem, says Hamelin was the number of people who came to his sweatlodges. The sweatlodges and ceremonies, says Hamelin grew in popularity, until Chief Twinn "kicked me out with seven days notice and no explanation. I got a letter and it said not to invite anybody else to the sweatlodges, but I can't turn people down."

Hamelin says his curative powers have become great, including successfully stopping cancer, and his talks about Native spirituality have become increasingly popular.

"I've been going here and there talking at schools to the youth. For myself, I had problems when I was young. I was in prison and I straightened out and it was the (Native) culture

that did it. They considered me a hopeless case in the prison system and I've been out for four years now and doing quite well. I'm now talking to youth camps."

Hamelin says he was prepared, through the problems in his life, to become a medicine man.

"There are other ways to become a medicine man, some are naturally gifted and others earn it by fasting in the bush and I've had a really rough life and I guess they pitied me."

Hamelin says he did not ask for his healing powers.

"It just came, it just happened."

According to Hamelin, it was sickness that led to his meeting with Chief Twinn.

"I met Twinn by helping him, doctoring his family when someone was sick. This was going on for quite a while and he accepted me on to the land and said I could stay as long as the sun shines and the river flows."

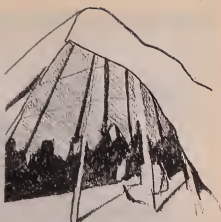
"I've been on the reserve for three years, but in 1992, when he invited me into this house, before I was paying rent on the reserve, he invited me into a little house, and it was a way I could run sweats."

"I was very successful for a lot of things I was helping him with, but then after that it got to the point he wanted a blessing on business and you can't do that."

Hamelin is angry with the chief who he says is accusing him of "dishonouring the land" and says "he's done it to himself," about the lawsuits the chief is now involved with, such as those being brought forth by Bill C-31 claimants.

"You go around long enough treating people the way he treated them and things fall into place for him to fall down, and this is what's really going on."

Hamelin says that the chief was disrespectful to elders and is "playing with spirituality, and no



matter how many stacks of paper he has, if you start doing wrong it'll catch up to you."

Chief Walter Twinn could not be reached for comment, but in a recent speech to the Calgary Chamber of Commerce during Native Awareness Week, the Canadian Senator said that the passing of Bill C-31 was the "biggest disappointment" of his political career.

Twinn was quoted in Calgary media as saying that if "we just allowed anyone back on, we'd be over-run by Bill C-31s (and) Sawridge would not be alive in three months."

The chief also stated that those who were seen as "contributors" may be accorded band status but those seen as "troublemakers" would be excluded.

In September of this year the courts will hear the lawsuit led by the Sawridge band and the Tsuu T'ina Nation against the legality of allowing Bill C-31 claimants to return to their bands.

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New Relationship needed with Prime Minister

Prime Minister Campbell and her newly appointed Cabinet need to build a new relationship with First Nations, said Ovide Mercredi, National

Chief of the Assembly of First Nations. Chief Mercredi congratulated Ms. Campbell on her recent victory and her new responsibilities as Canada's Prime Minister.

Mercredi said that the new Cabinet should work toward creating an atmosphere of "mutual trust and respect" with First Nations. "This must form the cornerstone of a new 'politics of inclusion'," said Chief Mercredi.

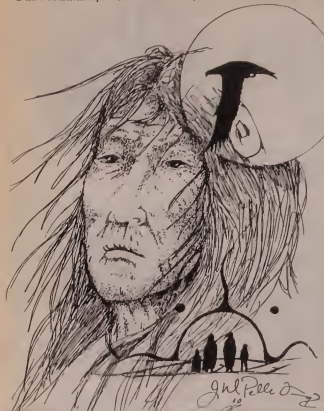
"The new Prime Minister has to send a signal that she is prepared to show the foresight, to dedicate the resources and to pledge the co-operation which is necessary to meet the challenges First Nations now face."

Mercredi said that the reorganization of government departments may make sense in this economic climate, but that it should not be used as a Trojan Horse, behind which funding cuts would be imposed on First Nations peoples.

The National Chief of the Assembly of First Nations also noted that the new Prime Minister is obliged to seek a renewed mandate from Canadians in the near future. As part of the democratic process, Mercredi extended an invitation to Prime Minister Campbell, to attend the next Chiefs' Assembly next month in Calgary, Alberta.

"First Nations' chiefs and elders need to know what the new government intends to do," said Mercredi. The leaders of the other major political parties have also been invited to attend the Chiefs' Assembly.

Chief Mercredi welcomed Ms. Pauline Browes as the new Minister of Indian Affairs and Northern Development.



LETTER TO THE EDITOR

Dear Editor:

Your readers should know we have a change of address.

Please note that as of June 28, 1993, the Alberta Native Friendship Centre Association office will be located at #140, 10534 - 124 Street, Edmonton.

Our postal code is changed to T6N 1R8.

Our fax (403) 482-2032 and telephone number (403) 482-5196, will remain the same.

Thank you

Alberta Native Friendship Centre Assoc.

Ten communities to benefit from land transfers

The administration and control of lands for ten northern communities has been transferred to the Commissioner of the Northwest Territories. The appropriate orders-in-council have been approved to effectively transfer the lands to the Commissioner to meet the Tungavik Federation of Nunavut (TFN) final agreement conditions.

The communities involved in this land transfer are Arctic Bay, Clyde River, Whale Cove, Grise Fjord, Cambridge Bay, Sanikiluaq, Coppermine, Chesterfield Inlet, Pelly Bay and Repulse Bay.

The transferring of the administration and control of these ten communities demonstrated the department's commitment to implementation of the settlement of the Tungavik Federation of Nunavut (TFN) land claim. The transfer is also part of the ongoing federal commitment under the Northern Political and Economic Framework of devolution to the territorial governments.

The lands are required by the Government of the Northwest Territories for the purpose of community planning and local administration. The transfers respond to a request by the Government to the Northwest Territories and are made on the condition that portions of the transferred land may be used in the resolution of Aboriginal land claims or in the fulfilment of treaty obligations.

The transfer was expedited to meet article 14 of the Nunavut Settlement Agreement which requires that the administration and control of municipal lands be transferred prior to ratification of the TFN Final Agreement.

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News Briefs

Earnings of Relocated Inuit Used to Pay for Move

The Royal Commission on Aboriginal Peoples heard recently that after some Inuit families were relocated to the High Arctic in the 1950s, money they earned was used to pay for the move. The Canadian Press reports that the Royal Commission heard that the Canadian government debited the costs of the move to a loan account for the Inuit. Money earned by the Inuit after the move, from hunting and other sources, went to paying down the loan.

Seventeen families were relocated to the High Arctic from northern Quebec in 1953 and 1955. The Inuit have said that the families suffered extreme hardship after the relocation and did not have adequate supplies or preparation for their first winter, and that the families were moved for the purposes of protecting Canadian sovereignty. The Inuit are asking for an apology from the federal government, and \$10-million in compensation.



New Indian Affairs Minister Relatively Unknown

Prime Minister Kim Campbell has appointed Pauline Browes, a former junior minister of state, to the post of Minister of Indian Affairs and Northern Development. Browes, an MP from Toronto, was first elected in 1984 and has two years of cabinet experience as a junior minister of state for the portfolios of immigration and environment.

Western Arctic MP Ethel Blondin, who serves as the federal Liberal critic for Aboriginal Affairs, told the Northern News Service that although Browes is a hard worker she has little experience as a minister, and criticized the appointment of such a "very junior minister" as Browes to the portfolio of Indian and Northern Affairs.

Browes holds a degree in political science from Toronto's York University. Prior to being elected, she was a teacher and sat on provincial and city boards concerned with housing and health.

Land Claim in Sahtu Region Approved

The Dene and Metis in the Sahtu region in the Northwest Territories, which straddles the Mackenzie River and Great Bear Lake, have voted to approve a comprehensive land claim agreement with the Canadian government. Of the ballots cast in the vote held earlier this month, 87 percent were in favour of the agreement.

When Parliament passes the land claim, the 2,200 Aboriginal people of the Sahtu area will receive title to 41,437 square kilometres of land in a settlement area that covers 172,800 square km, and subsurface rights to 1,813 square km. As well, the Sahtu will receive \$75-million tax-free from the federal government over a period of 15 years, based on 1990 dollars, plus a percentage of government resource royalties.

The Canadian Press reports that under the land claim agreement, there will be Aboriginal participation in management of land, natural resources, and water. The federal government will negotiate self-government agreements for the local administration of resources, and of programs and services.



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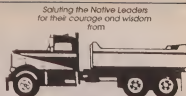
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Logging Controversy continues in Clayoquot Sound

by Dale Stelter

The controversy over logging in Clayoquot Sound on Vancouver Island has increased, with blockades being erected by both environmentalists and loggers. However, the concerns of Natives who live in the area, and whose traditional lands fall within the area to be logged, are going largely unaddressed.

The controversy surrounds the decision by B.C.'s NDP government to allow logging in Clayoquot Sound. Under the decision announced in April, controlled logging will be allowed in about two-thirds of the 260,000 square kilometre sound, and the logging will take place over 80 years. Over one-fifth of the sound has already been logged.

The decision was condemned by environmentalists who wanted the entire sound protected. Earlier this month, the environmentalists set up a blockade near Tofino on Vancouver Island, and a number of people have been arrested by RCMP enforcing a court injunction obtained by MacMillan Bloedel Ltd., the forestry company that owns most of the logging rights in Clayoquot Sound.

Supporters of logging also set up their own blockade.

Natives in the area are opposed to the logging



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plan, and to clearcut logging. Francis Frank, chief of the Tla-o-qui-aht First Nation, said that clearcut logging practices and methods affect the way of life of his people. He pointed out, for instance, that the Tla-o-qui-aht thrive on the fishery resource, and that clearcut logging can have a serious effect upon fish.

A key and fundamental issue, Chief Frank said, is that the Tla-o-qui-aht are trying to protect their cultural values and traditional way of life, which are intricately tied to the forest. For example, certain ceremonies depend on the forest being intact and undisturbed. Another example is the use of traditional and sacred herbs and medicines, in which only the members of a family know where that family gathers its herbs and medicines.

In these ways, Chief Frank says, "Clearcut logging can be very harmful."

Although mapping is yet to be completed, it is estimated that over half of the traditional lands of the Tla-o-qui-aht fall within the area to be logged. The Ahousaht and Hesquiaht First Nations also live in Clayoquot Sound.

Chief Frank pointed out that the Tla-o-qui-aht were not consulted when the provincial government was preparing its decision on Clayoquot Sound. He also said that the Tla-o-qui-aht are not participating in the environmentalists' blockades, because the band feels that a blockade creates tensions and leaves people more fixed in

their positions. Consequently, the concerns and issues of the Tla-o-qui-aht may not be heard.

The band wants to keep the focus on negotiation of its treaty. In addition, with a 65 to 70 percent unemployment rate, the band does not necessarily support total limitations on economic activity within Clayoquot Sound, and sees opportunities for activities which do not involve cutting down trees but will address the band's economic and social needs. One example would be rehabilitating damaged streams that were once fish-producing.

"Fishing is consistent with our way of life," Chief Frank said.

Other examples would be reseeded and replanting damaged beaches so that clams can be collected, and conducting guided tours within the islands of the area.

The Tla-o-qui-aht have also invited Robert Kennedy Jr. to Clayoquot Sound. Mr. Kennedy, a prominent U.S. and environmental activist, has worked with the Quebec Cree in their campaign against the massive Great Whale hydro-electric project.

Chief Frank said that since the concerns of the Tla-o-qui-aht are being neglected by the provincial government, "we have no choice but to reach out to the international community to get our issues addressed." Chief Frank also sees this as an effective way to apply political pressure on the B.C. government.

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Metis Senate seeking self-government consensus

Over these next few weeks the Metis Nation of Alberta is staging the nomination process and election of officers, according to the following set of dates: Nominations opened July 5 and end August 6, whereupon Advanced Polls will be open August 28, while election day (the last chance for voters to cast their ballots) will be Sept. 7.

Voters go to the polls to elect a president, six vice presidents and six board of directors for the six regional councils, to be elected by approximately 3500 card carrying Alberta Metis. Anybody who can trace their Metis heritage back three generations is eligible for the card, (the enumeration process has been approved by the Alberta Metis Nation senate.

Electors will cast ballots at 70 polling stations manned by 150 volunteers around the province. The officers will represent each of 6 zones in Alberta. Official election results will be released on Sept 15, when voters will have picked a successor to Larry Desmeules, deceased.

Meanwhile, other news in Western Canadian Metis politics includes a survey of Metis citizens in the subject of self-government.

"It is paramount and imperative that the Metis citizens of the Metis Homeland are consulted

prior to the establishment of the Metis Nation Parliament as discussed and proposed by the Metis National Council," said Thelma Chalifoux, Chairman of the Metis Senate Constitution Commission (MSCC). "What we are attempting to complete by our survey and questionnaire is to get the input and direction from the grassroots Metis citizens," she said.

The MSCC is a creation of the Metis National Council whose elected reps from Ontario, Saskatchewan, Manitoba, Alberta, British Columbia, and the SWT have furnished senators with a budget and strategy to consult the widespread Metis constituency from July 28 to Nov. 1, 1993.

Ms. Chalifoux said, "The whole exercise is to touch base with the Metis communities and to collect their opinion/views on how the Metis people should bring into realization the principle of Metis self-government and how that Metis Self government should be constructed."

The primary objective is to collect the consensus on the implementation of Metis self-government from the Metis people via the circulation of the questionnaire. This survey is targeted for the Metis citizens from the aforementioned provinces and territories constituting the Metis Nation of Canada.

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B.C. Chiefs Sign Agreement with Province

by Brian Savage

The Union of B.C. Indian Chiefs and the New Democrat government of Mike Harcourt signed a Memorandum of Understanding which calls for the creation of a Joint Policy Council to look at provincial initiatives and policies impacting on BC Natives.

President of the Union, Chief Saul Terry, told *Alberta Native News* that talks with the provincial government started in January.

"It's been going for awhile," says Terry, "and for all that we still need a lot more discussion, I think, in terms of the agreement itself and some of the issues."

Dr. Dan Gottesman, advisor to the union of chiefs, said, "There are five or six issues we put forward but there are many numerous issues that have to be brought to the table. There's the question of what do we bring forward first? Basically, we first introduced one of the principles in our treaty framework, and that's the question of extinguishment. The matter is to be dealt with more at the federal level, but we want to get some clearance from the province that this policy has to change because on one hand they're saying, yes, we do recognize your land title, and they're not pushing extinguishment, but when you look at the court cases across the province it negates what they say politically."

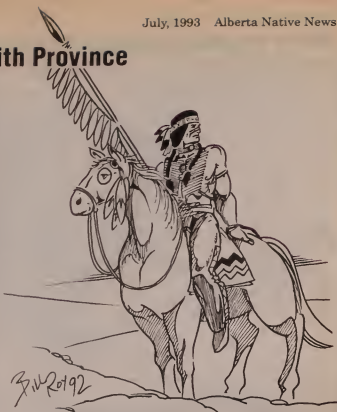
Another issue includes the right-of-way issue in the province and Order in Council 1036, which, said Saul Terry, "the province used to try to clawback some of the rights in expropriation of land in terms of quote, the public good."

Other issues are expected to be discussed by the new Council, including child welfare, education funding, social services, heritage matters, and, "the establishment of an institute in memory of George Manuel," Terry said.

The Union President hopes the Council will bring about changes in the attitude of government.

"(The Council will be) discussing policy in many areas and they (the government) need a lot of learning on what we're really about, and hopefully this will promote and speed up the education process with them, so they'll understand what we're talking about on jurisdiction in these areas of division of powers, that we're seeking negotiations on a nation-to-nation basis with Canada."

Dan Gottesman said the agenda was drawn up by the chiefs with the objectives "...framed in terms of implementing the inherent right of self-government, so really what these discussions are going to be focussing on regardless of the subject area, is building the exit door, as Saul has termed it, for the province when the First Nations are ready to exert their



jurisdiction and take over responsibilities in various areas so there will be in place mechanisms whereby that can occur, and agreements already in place. That was an important development. Whatever takes place at the table will be coming from that perspective of recognizing inherent right."

Saul Terry said the Council and its Memorandum is far different from the BC Treaty Commission Process.

"It's a totally different principle," he said. "The Memorandum of Understanding is quite clear and in no way opens a free-wheeling kind of agenda. The Treaty Commission process is simply a monitoring process, handing money to those qualified to line up at the Buffalo Jump."

The Memorandum is a statement of Natives' desire for recognition, said Gottesman. "Natives supporting the Union position want a nation-to-nation process agenda instead of this tripartite (arrangement) where the province is a full and equal partner and can have veto over any and everything and it's quite explicit in the first paragraph of the Memorandum of Understanding: nothing in this joint council is going to take away from this nation-to-nation relationship."

"We've involved the province's areas of what it claims is its jurisdiction and this whole treaty-making process has to be dealt with between the First Nations and the federal government."

"The province will have a role in the future but right off the top, the Natives want to deal on a nation-to-nation basis with Canada on these ground rules and this is completely apart from the Treaty Commission."

Terry admitted many Natives were surprised at the speed of negotiations between the Union and the government at the bargaining table. Terry said he, for one, was not surprised. "...because the provincial government has a vested interest in getting some kind of resolution to unresolved issues dealing with our people and they're quite anxious and looking at the summer with possible action on the ground."

"They're looking at prevention management rather than crisis management."

The Council will be meeting "at least" three times a year, said Terry, "...on the political level, but on an official level it'll be more frequent to

Continued opposite

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Chiefs Sign Continued from Page 8

actually work out these issues, to make recommendations to be discussed at the table."

Dan Gotesman is hopeful the council will work.

"We'll be negotiating at the highest level of the bureaucracy, and if there are draft agreements or options or recommendations, there are officials on both sides who can agree that (it) should go forth for the ministers and chiefs to review."

"That should be how it works and I would be surprised if the officials meet any less than three times a month. This is a fairly intense process we're entering into."

According to the Union President, the Memorandum calls for the council to go for three years, but he feels that progress will be monitored at four month stages and then from year to year.

"The eyes of our people and the general public will be upon us through media exposure," said Terry. "From our people, there are those who are very sceptical about the government agreeing to the changes we are seeking, and in terms of policy, there are those who reserve policy on whether we should really deal with the provincial government at all."

"However, the dealings we're having here is put forward in terms of the treaty framework guide. We've been adversaries for a long time, and if we're going to get anywhere it's to seek solutions, to change the way of life of Native people (along with) the laws, statutes and policies that will allow them to live happily on their land."

Portions of Land Ruling Overturned

by Ryan Edwards

The B.C. Court of Appeal has overturned portions of a 1991 B.C. Supreme Court ruling, and said that the Gitksan and Wet'suwet'en Natives have some rights to a large area in the northern part of that province.

The 1991 ruling, which sparked outrage from Natives across the country, had said that Aboriginal title to the area had been lawfully extinguished during the colonial period before B.C.'s entry into Confederation in 1871.

The recent ruling was not the complete victory that the Gitksan and Wet'suwet'en had sought in making for ownership of public property in the 57,000 square kilometre area, as well as water, fishing, forestry and mining rights.

The Canadian Press reports that Justice Henry Hutchinson said that "All of the aboriginal rights were not extinguished before 1871", and that the Natives had "unextinguished, non-exclusive aboriginal rights" to an area about half the size of their original claim. However, those rights do not include the right of property ownership in the area. As well, the court ruled that another court will have to determine the "scope, content and consequences" of any Native rights in the area.

Native groups, however, were pleased with the decision. The CP reports that Gitksan spokesmen said the decision marks a "new day in the negotiation of land claims because the federal government will have to acknowledge that aboriginal rights were never extinguished." Gitksan spokesman Herb George was quoted as saying that "The courts have taken the whole extinguishment notion and kicked it out the door. It's a major victory for us and for First Nations of this country."

Before the decision was handed down, legal experts were predicting that regardless of the outcome of the ruling the case would end up in the Supreme Court of Canada.



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B.C. Band cautious about gaming

by Derek McCall

Despite Native claims that they have the inherent right to operate gaming houses, just as they have the inherent right to fish, the Westbank band in the interior of British Columbia has chosen the moral high ground, and intend to follow the proper legal channels in their pursuit of Aboriginal jurisdiction.

Gary F. Swite, Councillor for the Westbank Band, says "In B.C. there is a lot of talk. Some of them (bands) are being a little more aggressive than others, and are willing to take the risk of opening gaming houses without jurisdiction. Our council feels that is not the approach to take."

An unidentified source claimed that the Becher Bay band near Victoria was willing to go ahead with plans to build a casino resort complex

without the question of jurisdiction having been settled, but this was denied by a councillor for the band. Similarly, the Nanaimo Indian Band is considering a multi-million dollar casino resort on reserve land in co-operation with a Minnesota-based company.

Swite adds that in the past the Westbank band has proven themselves to be successful in negotiations with both federal and provincial authorities, and that for this reason provincial authorities are nervous about entering into talks. "We have our own in-house lawyer and our own in-house financial advisor."

"We've got all the research material. Basically, what we're doing, in very simple terms, is we're approaching gaming from the band's perspective, trying to get jurisdiction... We haven't signed up with any particular group. We've had many (groups) trying to get us involved, but, no, we take the approach that we have the skills, the professionals on staff, so that if we get jurisdiction, we would then negotiate with different groups for management and equipment."

Under the present law the B.C. Gaming Commission issues licenses for casinos to registered charities and non-profit organizations. The facilities are privately owned, but the profits are shared between the province, the charity involved and the owners of the establishment. The prospect of having gaming houses on reserve lands appeals greatly to potential investors, based on the assumption that the question of jurisdiction is easier to address than off-reserve. The newly formed B.C. First Nations Gaming Committee has been established to determine gaming regulations on reserve lands.

Swite makes it clear, however, that jurisdiction and the present laws are not the only considerations in any proposed development. "We don't want to take anything away from other bands in the area that are looking into it. We don't want to take anything away from the hotel and motel industry in the area. We're looking at all the different directions before we even make a decision."

He continues "It all comes down to the membership making a final decision on how the social



impact of gaming will affect the community at large." Despite the potential financial gains to be made from a gaming operation the band is not willing to risk a situation that could turn on its members. "We don't want people selling everything they've got to come to the casino," says Swite. "There are a lot of aspects to develop a strong project that is beneficial to everyone."

Successful gaming operations in the United States have had the effect of changing the very fabric of those Native communities involved, virtually eliminating unemployment, and creating residual industry and commerce that goes beyond any short term gains created by the casino. In the United States Native bands are permitted to operate casinos in states where similar gaming is already allowed.

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NEWS BRIEFS

Recruits complete correctional officer training

Four Aboriginal recruits graduated from the Correction Officer Training Program at a ceremony in Calgary on July 8, 1993. The program, which was piloted in 1990, is designed to increase the number of trained Aboriginal staff working in Alberta's correctional centres.

Delilah Langtved, Gavina King, Darryl Montgomery and Daniel Weisgerber were honoured at a graduation ceremony at the Calgary Young Offender Centre, 85 Street and 126 Avenue N.W., Calgary, Alberta.

The four graduates commenced the six-month program on April 20, 1993. Training consisted of five weeks of classroom sessions at Mount Royal Community College, three-week practicum at Calgary Remand Centre and Bow River Correctional Centre, and four weeks of intensive Correctional Officer Basic Training Program at the Justice Department Staff College. Their training will conclude with a four-month placement.

National Elders Language Gatherings

Beginning Monday, July 21, on Manitoulin Island, over 200 Aboriginal Elders, together with more than 5,000 people from across Canada, participated in a week of activities to protect 59 Aboriginal languages from extinction.

The gathering was the first-ever national forum drawing on Aboriginal language experts, Elders' testimony, and the experiences of academics and teachers.

The event, beginning on the longest day of the United Nations Year of Indigenous Peoples, began with a traditional sun rise ceremony, grand entry and welcoming addresses by elders, National Chief Ovide Mercredi, and Aboriginal leaders from across Canada.

Participants at the 10 acre spiritual site joined in language teaching circles, traditional healing ceremonies, social activities and language presentations.

"There are generations of Aboriginal youth with no first language," said Harry Allen, Yukon Vice Chief, responsible for Languages and Literacy at the Assembly of First Nations.

"These children are saying 'Who are we?' The loss of a peoples' language has been described as nothing less a collective amnesia. It is a loss of self-identity that has had tragic consequences," said Allen.

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Art Exhibit Receiving Wide Display

The travelling art exhibit entitled *Canada's First People*, with a subtitle of *Celebration of Contemporary Native Visual Arts*, has had a successful cross-Canada tour and has been shown in Japan. Recently, the exhibit was displayed as part of Edmonton's *The Works* festival, which features a wide range of visual art.

The exhibit is made up of 35 pieces of art by 28 Aboriginal artists from across Canada, and was on display in Edmonton from June 25th to July 15th, well past the end of *The Works* festival.

The exhibit emphasizes contemporary Native art and deals with a range of issues. The executive producer of the show told the *Edmonton Journal* that the artists come "from below the tree line in Canada", and that to include artists from the Arctic and Northwest Territories would have resulted in a show three times as large.

Artists featured in the exhibit include Norval Morrisseau, Alex Janvier, Joane Cardinal-Schubert, Jane Ash Poirts, Faye Henevysfield, and George Littlechild.

Calgary School Gets Funds to Stay Open

The Alberta government has announced that it has come up with \$210,000 for the Plains Indians Cultural Survival School in Calgary, which will keep the school open for the 1993-94 year. There will be further negotiations over the next year toward a long-term solution to the funding problems faced by the school, but the school's future is not certain.

The problems at the school, which includes grades 7 to 12, started when the Calgary Board of Education said it could not afford to provide funds anymore for students older than 19 years. Under Alberta's School Act, these students do not come under the responsibility of the board.

However, cutting off of funds for these students would likely result in closure of the school. The *Edmonton Journal* reports that approximately 70 percent of the school's 442 students are older than 19 years, and the majority are between 20 and 23. As well, classes in the school are not defined by age, and are mixed. Consequently, students older than 19 cannot be easily cut without placing programs for other students into jeopardy.

Ozone Levels Over Edmonton Lower Than Normal

According to a bulletin released by Environment Canada, the ozone layer over Edmonton is six percent thinner than normal values at this time of the year. By comparison, last summer the ozone layer over Edmonton was four percent thinner than normal, and in 1991 was two percent thinner.

The primary agents of ozone depletion are human-made chemicals known as chlorofluorocarbons (CFCs). Depletion of the ozone layer allows increased amounts of ultraviolet radiation from the sun to reach the earth's surface. The effects of ozone depletion would include an increase in the incidence of skin cancer, an increase in eye cataracts, possible damage to the immune system, reduced plant growth and diversity, and impacts upon phytoplankton, which are an integral part of aquatic food chains and an important source of oxygen.

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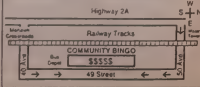
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Group refuses to make toll payment

by Ryan Edwards

Early this month, a group of about 35 Natives from Canada and the United States made a border crossing unhindered by Canada Customs, and without paying the toll on the Ambassador Bridge at Windsor.

The group, returning to Canada after a brief trip to Detroit, said that their move was a major victory in the struggle for sovereignty. The group maintains that the Jay Treaty — which was signed about 200 years ago by Indiana, the United States, and Britain — guarantees that Natives can pass between Canada and the United States without inspection and without paying things like duties and bridge tolls.

As a demonstration of their rights under the Jay Treaty, the group of Natives drove from Windsor to Detroit and then returned, but did not pay heed to U.S. or Canada Customs, nor to the toll that is charged on the privately-owned bridge.

The Windsor Star reports that the Natives said that they have no problems with U.S. Customs, which lets Natives into the U.S. without a challenge. However, Canada Customs and the owner of the bridge view things differently. The Natives said that when individual Natives try to cross the bridge, they are charged the toll, and are questioned by Canada Customs about what they are bringing into Canada.

Mike Waterman, a Seneca Indian from Buffalo, New York, was quoted as saying that "We went over without paying the \$2 fee this private bridge charges. We went over, did what we did, and came back the same way." He said that after he explained the intentions of his group, Canada Customs and the bridge company allowed them to pass.



Reserve Erects Monument to Big Bear

The Poundmaker reserve in Saskatchewan has erected a monument to Big Bear, a Cree chief and leader during the latter part of the 1800s. Natives are also trying to have Big Bear, who is buried at the Poundmaker reserve, cast in the proper historical light.

For example, the Saskatchewan government put up a monument to Big Bear on the Poundmaker reserve, but Poundmaker Chief

Blaine Favel told the *Edmonton Journal* that the inscription, in which Big Bear is portrayed as a rebel and outlaw, "is really inaccurate and very reflective of the thinking about Indian people at the time."

"It is culturally biased. We want to correct the historical record and state the facts and what he represents for the people of the Cree nation. We're trying to pay proper tribute, proper homage to him," Chief Favel said.

Calgary historian Hugh Dempsey has written in a book about Big Bear that the Cree leader tried to foster communication between Natives and non-Natives, and that if the government would have listened to Big Bear, the Frog Lake massacre of 1885 would not have occurred.

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Saluting Our Aboriginal Leaders

Profile of an Inuit Leader: Paul Quassa

by Dale Stelter



Left to Right: Tom Siddon, former Minister of Indian and Northern Affairs, Paul Quassa, President, Nunavut Tungavik, former Prime Minister Brian Mulroney, Nellie Courmoyer

With the signing of a land claim agreement between the Inuit of the Eastern Arctic and the Canadian government, the map of this country is being redrawn. Tied to that land claim agreement is the creation of a new territory, Nunavut — "our land" in Inuktitut.

Nunavut will officially come into existence on April 1, 1999, and the often-difficult negotiations leading up to its creation stretched over a period of more than a decade and a half.

Among the people who have played instrumental roles in the creation of Nunavut is Paul Quassa, who earlier this year was elected president of the recently-founded Nunavut Tungavik Inc. This organization is responsible for ensuring that the Inuit receive the benefits and rights to which they are eligible, as agreed to in the Final Agreement by the Tungavik Federation of

Nunavut, the federal government, and the government of the Northwest Territories.

Mr. Quassa is also a former president of the Tungavik Federation of Nunavut, which represented the 17,500 Inuit of the Eastern Arctic in negotiating the land claim agreement.

The 41-year old Mr. Quassa, who was born in Manitok, a winter hunting camp 30 miles north of Igloolik in the Northwest Territories, has been active in the political field for many years. Beginning in 1974, he worked with the Inuit Tapirisat of Canada as an interpreter/translator and an information officer, and ultimately became a Special Assistant to former ITC President John Amagonlik.

In 1978, Mr. Quassa was elected as a hamlet council member in Igloolik. He also ventured into the field of journalism, working with the CBC at Igloolik and at Rankin Inlet, and spending

a year and a half with the Inuit Broadcasting Corporation, in TV, at Igloolik. While at Rankin Inlet, he became Secretary Manager of the hamlet council.

In 1985, Mr. Quassa joined on with the Tungavik Federation of Nunavut. He acted as a negotiator for the TFN for five years, and then in 1990 was elected as TFN president. Mr. Quassa served in that capacity until 1992, maintaining his position as Chief Negotiator for the TFN. After that, Mr. Quassa filled the role of Chairman of Nunavut Trust, the investment and holding firm dealing with Nunavut monies.

Then, on March 1st of this year, Mr. Quassa was elected to his current post as president of the Nunavut Tungavik Inc. From now until Nunavut comes into existence in 1999, Mr. Quassa and the NTI will be implementing the Final Agreement,

and accommodating the needs of the Inuit people in the social, economic, political and environmental processes of the new territory and its government.

Outside of his working hours, Paul Quassa enjoys spending time at his hobbies of hunting, skating, reading and card playing. He and his wife Elisapee (nee Atagoyuk) have been married for 14 years, and they have five children, Christine, Natasha, Nattiq, Garreth, and Sandy.

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Chief Harry Chonkolay: A Visionary

Chief Harry Chonkolay's 55 years of continuous service to the Dene Tha' First Nation as its leader and visionary are filled with accomplishments.

Prior to Chief Chonkolay's appointment as chief, the Dene Tha' people did not have an official land base for reserves. Through his keen negotiating skills, Chief Chonkolay completed the acquisition of the reserves and surveys in the late 1940s resulting in the creation of the following seven reserves:

- Hay Lakes (now called Assumption)
- Upper Hay River (now called Meander River)
- Bushe River
- Zama Lake
- Bisto Lake
- Jackfish Point
- Amber River



The First Nation currently has a population nearing 2,000.

On February 22, 1965 Chief Chonkolay co-ordinated a protest march consisting of 111 Dene Tha' members who travelled from Assumption to the Alberta legislature in Edmonton. The group met with then premier Ernest Manning to demand the same opportunities as other Albertans, in specific funding for housing, education, medical care and economic development.

In the early 1950s Chief Chonkolay travelled by horse to the northern portions of British Columbia, Alberta and the boundary of the Northwest Territories gathering his people for x-rays, tests and immunizations at Fort Vermilion. His unwavering commitment to the Dene Tha' people allowed the members to overcome their fear of the medical services being provided.

Chief Chonkolay, who assumed the position of chief on June 17, 1938, has been particularly concerned about the issue of education for the people of Dene Tha'. As a result of Chief Chonkolay's negotiations with the provincial and federal governments, a small school was built at Hahay. The community now has modern schools at Meander River and Assumption. This year, the community witnessed the first on-reserve graduation of Grade 12 students at Assumption. Negotiations are currently underway to build a new school at Assumption or at least a major overhaul of the present facilities.

Construction of the original nursing stations completed in 1973 at Assumption signifies the first band administered capital project in Canada. In 1969 Dene Tha' First Nation funds were used to construct a

year-round access road to Assumption.

In the area of economic development, Chief Chonkolay was instrumental in establishing a small sawmill to manufacture housing material for local use and export. Timber quotas continue to operate under Zama Mills Enterprise.

The chief's efforts led to the creation of a 10,000 acre community pasture at Bushe which has evolved into farming enterprises at the Bushe Reserve. Under Chief Chonkolay's direction, Amber River Development Corporation was established in the early 1970s. It continues to run a successful retail operation at Assumption.

Chief Chonkolay, born on April 4, 1909 at Meander River, Alberta, is respected by community members and is credited for creating a united First Nation.

Chief Chonkolay was appointed to the Order of Canada in July 1989 for his work in promoting the culture of his people and for his unique diplomatic and pragmatic leadership style. He reaches beyond the boundaries of his First Nation to assist neighbouring First Nations whenever possible.

Married to Elizabeth Mercredi on September 19, 1928, Chief Chonkolay will long be remembered and revered as an inspiration to Canada's First Nations people.



Dene Tha' Chief Retires

Members of the Dene Tha' First Nation, federal and provincial officials and other dignitaries participated in a ceremony commemorating the retirement of Chief Harry Chonkolay after 55 consecutive years of service to this community.

Chief Chonkolay began his extraordinary tenure as chief on June 17, 1938 making him the longest standing chief in Alberta and perhaps all of Canada.

Dan E. Goodleaf, Deputy Minister of Indian Affairs and Northern Development presented Chief Chonkolay with a replica of the commemorative medal chiefs received at the signing of Treaty 8 in 1899. This medal gave the bearer authority over the treaty district and confirmed his status both through tribal authority and through sovereign power.

"Everyone present today will agree with me that Chief Chonkolay deserves to be the bearer of such a sign of authority since his legacy to the Dene Tha' First Nation will remain forever. You are leaving a legacy that is an inspiration to First Nations across Canada," said Mr. Goodleaf.

Councillors of the Dene Tha' First Nation expressed their gratitude to the Chief. The councillors are: Charlie Chambaud, Charlie Chisaakay, Fabian Chonkolay, Victor Chonkolay, Frederick Deedza, Harvey Denehoan, Gabriel Didzena and Pius Didzena.

Other Aboriginal, federal and provincial dignitaries were also present for the Chief's farewell, which featured the musical performance of Kashtin, an acclaimed Aboriginal pop band.

Fireworks illuminated the sky above Assumption, 894 kilometres northwest of Edmonton, closing the day's events.

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GUARDIANS... THROUGH THE CENTURIES



"People of the Land" advocate tours Canada

by Del Sty

There is no light conversation when one undertakes a crusade. Every breath is taken for the cause. Nilsa Rain of the Mapuche Nation of Chile (and Argentina), "People of the Land", goes a step farther and breathes fire for her cause, and she recently toured Canada to meet Canadian Indigenous people and inspect their living conditions for the benefit of C.U.S.O.

Her short visit of one month was spent in Montreal, Ottawa, Regina, Edmonton, Toronto, and a number of First Nation communities in Canada. The stay in Edmonton was sponsored by the Edmonton Indigenous Coalition.

"One of the things I have observed on my short visit to Canada is that the land issue is the main issue facing Canadian Aboriginal people," said Rain, using an interpreter. "I have seen conditions of extreme poverty. There is confusion besetting certain communities, for example, Akwasasne, where it falls on several borders. And there is the element of Aboriginal people with dependency on the state, which is contributing to the disintegration of family. Dependencies lead to other dependencies—alcohol abuse, family violence...."

Rain's eyes had been open during the visit, and she expressed an ability to show great empathy for Aboriginal people in Canada.

"...But the main element in the land issue, be it Mohawk or Lubicon fighting for land, the main issue is that the government sees it as a problem of delinquency.

"The connection is that delinquency is not the problem: it's a political issue.

"When the government prosecutes over land issues they are legitimizing the deprivation of years gone by. The salvation of Aboriginal people is clearly a political one.

"And giving up their land rights is what the issue revolves around. It is a political problem based on the reality of a Canadian state existing only based on the abrogation of First Nation states."

Rain is comfortable with her polemic position. She could ignite a fire in the acolytes of her crusade. And doubtless many First Nation people, Canadian Aborigines for that matter, can sense an injustice has been done in the Americas.

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Chief David Crowchild Memorial Award Given Posthumously

by Dale Stelter

This year, the Chief David Crowchild Memorial Award was given posthumously to the late Ron Vivier, who passed away in July of last year after a lengthy illness. At the time of his passing, Mr. Vivier was 47 years old, and was a regional manager at the Calgary office of the Native Employment Services Association - Alberta.

The award was presented to the Vivier family on Chief David Crowchild Day, which was held on June 23. Accepting the award was Mr. Vivier's wife, Betty, and their son, Clifford. The presentation was held in the Municipal Building Atrium in Calgary, and took place during that city's Native Awareness Week.

Mr. Vivier was nominated for the award by the Calgary Aboriginal Awareness Society, and the nomination was backed up by a number of letters of recommendation.

Robert Slaght, who is the Executive Director of the head office of Native Employment Services Association (NESA), wrote one of the letters of recommendation. Mr. Slaght said that "We at NESA are very proud of Ron's efforts, and very proud to see him receive the award, albeit posthumously." Mr. Slaght added that after Mr. Vivier's passing last year, NESA instituted the Ron Vivier Memorial Award, which is given to NESA's employee of the year.

Mr. Vivier had worked with NESA since 1980, and had been instrumental in the establishment of the Aboriginal Career and Employment Centre, a program that offers Calgary Aboriginal

people a job-finding club and life skills programs. Mr. Vivier also administered the program, which began in the late 1980s.

Robert Slaght said that Ron Vivier was very active in Aboriginal issues, especially in the Calgary area, and that he "carried the concerns of Aboriginal people with him wherever he went, particularly from an employment standpoint."



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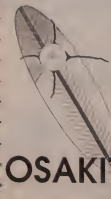
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Save our Tax Exemption

by James Bird

My name is James Bird. I am writing to you about a very serious matter that will affect many Native people. The federal government plans to pass a bill which will make it mandatory for Native people who are not presently paying income tax to have to begin paying it. This is just another disguised attack on our dwindling treaty rights. I say and I hope you also say that enough is enough. Friends, we Native people have been in this country for 70,000 years. Perhaps even more. Approximately 400 years ago we began losing our control over it. Until now, we only have about one percent of it left. In reality we do not even own that, because it is held in trust by the federal government on our behalf. This is sadly unbelievable when you begin to think of it. Not only have Native people lost most of their culture collectively. But, we have lost our country as well. And to this day we are constantly losing our rights promised to us under treaty. Friends, we must stop this losing process now and try to regain something back for our children and their children's children.

We must start fighting back, not with a gun in our hands, but a pen and raised voices. As one people together we must fight. Not with violence, as that will weaken our cause. But with strength in our words both spoken and written. Poli-

cians make up the government, politicians fear public pressure.

Our ancestors who signed the treaties had little option but to sign. Either way they would have lost. They were in a no-win situation, that we are sadly having to regret today. So they signed in good faith the various treaties to try to guarantee future generations a little of what they realized they were losing.

The promises given to our ancestors in return for all the land, the water, the trees, the mineral resources such as gold, silver, lead, iron, uranium, coal, etc., and oil by the millions of gallons, have never been kept in reality. Our education benefits are slowly being chipped away, our medical benefits are slowly being taken from us. Our rights promised and guaranteed in the treaties are slowly legislated away. A little here a little there and pretty soon we, my friends, will have absolutely nothing to speak about. Our status cards as Natives, and rights promised under treaty by the government in return for all the resources taken from us, will then mean nothing more to us than glorified library cards. They will be useless meaningless pieces of paper of a by gone era in the history of Native people. Think long and hard about that. Can we risk being so foolish, as to sit down and do virtually nothing, thinking as a people together that everything will turn out all right?

Again I must stress, unless we act now as one unified people with one strong voice we are going to lose our rights in the not-too-distant future my friends.

My friends what have we become? What has become of us? I have seen many things and I see many things! I see that many of us have little respect for our wives and children. Many of us have lost respect for our neighbours. Many of us have lost our feeling of self worth and dignity. We were once proud nations of people. Strong and independent as a people. But now we are in a real bind and cannot fully realize the seriousness of our present situation. The symptoms are glaring at us my friends. Our young people populate the jails, they deal in drugs, many of our young walk the streets to make money as prostitutes. They have little or no hope. Alcoholism is a problem for us, child abuse is another. Our family structures have been broken down. We must first start healing ourselves, then our families, so our children and their children's children can have a source of pride. And be able to live good wholesome productive lives in the future.

But, to heal ourselves we must first have a starting point.

We must not let ourselves be politically separated by the government as reserves or different speaking nations. We must speak together as one people, one voice to try to protect our rights and guarantee ourselves a way to solve our problems. All Indian Nations have those same problems. I do not promise our problems will end with the defeat of this Bill to further tax Native people. But it will be a step in the right direction toward working together as one people with one direction and one voice. This is the main point I wish to stress, we must work together as one people across Canada, unified together as one voice. The defeat of this Bill should be the beginning of a unified fight by the Native people and their supporters regardless of our supporters' racial backgrounds, to retain and regain some of our lost rights.

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The Great Naming Contest

Collected and illustrated by James Ratt; told by Mary McKenzie

Long ago a chief named Muhkikoht had a tall beautiful daughter who had brown eyes and a very light tan. Many men wanted the maiden for their wife and Muhkikoht did not know how to give the girl to a man without offending many others. Then Muhkikoht thought of a way to give up the young woman.

He called all the suitors from the many different tribes in the area to a great council fire. He told them, "In the next few months I will hold a feast, and whoever guesses the secret name of my daughter can have her as his woman."

The word of the great feast spread up the rivers to all the people in the northern forests. Many young men would come to try to guess the name of Muhkikoht's daughter. The young woman was not concerned however because only one person besides her father knew her name and that was her lover.

Then one day the great Wesuhkechahk heard about the great contest. Wesuhkechahk was curious so he decided to find out the secret name of the maiden and take her as his woman. He sat down to think of a way to find out the secret name of Muhkikoht's daughter.



Wesuhkechahk decided to ask his little brother the spider to go and learn the secret name of the young woman. He searched for the insect and soon found him making a net with which to catch its dinner. "Little brother, could you do me a favour and find out the secret name of Muhkikoht's daughter? I will reward you for your help."

The little spider agreed and climbed up into a tree and sailed off in the wind spinning a thin line behind him. Soon, he reached the camp of Muhkikoht and went into the lodge of the maiden.

Inside the teepee, the notmakor heard Muhkikoht talking to his daughter about the feast and naming contest. The spider heard the father call the young girl by her secret name. It was Kakhke-menu-knikhke. The name



meant "Forever-and-ever" and the spider was glad to find out her name so quickly. Soon he was off to find his big brother Wesuhkechahk.

The wind was blowing in the wrong direction, so the little web spinner had to walk. It was such a long way and it seemed that he would never reach Wesuhkechahk. A few days after he left the lodge of Muhkikoht, he met Sihkos, the weasel. He confided in the weasel and told him that he carried the secret name of the maiden and that he was to be rewarded by Wesuhkechahk as soon as he told him the secret name.

"I am afraid that I may never reach him because the wind is blowing so hard. Will you carry the secret name to Wesuhkechahk for me?" asked the spider. The weasel said he would carry the message, so the spider told him the secret name.



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Off went the weasel, but he soon got tired of running and decided he would not bother to search for Wesuhkechahk. The sly weasel went to the forest instead and claimed the hand of the young maiden.

The drums from Muhkikoht's band were ringing throughout the forest and many people from everywhere had come to try and guess the secret name. The chief was listening to all the guests but no one had guessed her name yet. The weasel ran up to Muhkikoht and perched on his hind feet and spoke to him. "I know the name of your daughter and I've come to claim her as my woman. You must keep your promise or you will lose your honour. Her name is Kakihke-menu-kakihke."

All the songs and activities stopped as the guests realized that the weasel had guessed the name correctly.

The astonished Muhkikoht stood before all the Indians and said "The weasel has guessed the secret name and will take 'Forever-and-ever' as his woman." Kakihke-menu-kakihke's lover arrived shortly after and was stunned at the news that Shinkos had already claimed the girl.



Meanwhile, the spider had finally reached Wesuhkechahk and asked him if the weasel had told him the secret name.

"No," said Wesuhkechahk, "The little beast did not tell me so I did not go to the feast. Now I hear that he has won the woman and will marry her any day now."

Wesuhkechahk was very angry and he decided to have revenge upon the weasel. So, Wesuhkechahk went to the lodge of Muhkikoht and told the chief how the weasel had tricked them all.

When Muhkikoht heard of the weasel's trickery, he called the marriage off. The weasel had betrayed a trust to the spider and the great Wesuhkechahk. Kakihke-menu-kakihke would now be free to choose whoever she wanted for her mate.

The weasel learned he was in great danger and fled into the forest to



escape the vengeance of Wesuhkechahk.

The great Wesuhkechahk has not caught him yet, but the weasel is still watching for him. That is why he stops and takes a quick look around every so often. He is nervous because Wesuhkechahk is still hunting for him.



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Evenings contact Morris at (306) 883-2986

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1/2 mile Open	\$50.00	\$50.00	\$25.00	India Pony	\$75.00	\$50.00	\$25.00
5/16 mile	\$75.00	\$75.00	\$37.50	Canadian Pony	\$25.00	\$15.00	\$10.00
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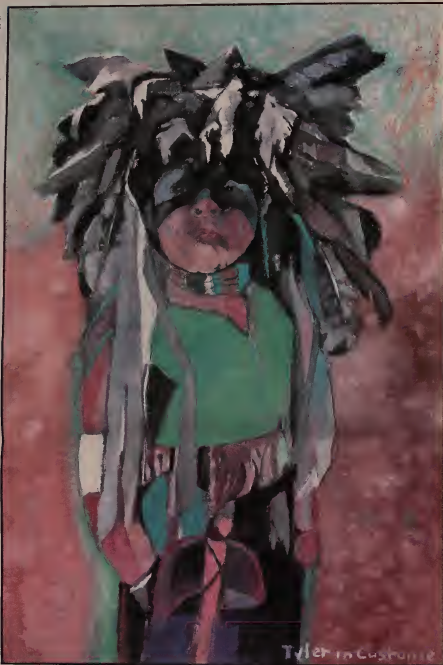
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Gatherings

Women and Wellness Conference Slated For Saskatoon

From Sunday, Oct. 3rd to Tuesday, Oct. 5th, the *Women and Wellness Conference IV: A Gathering of the Women* will be held in Saskatoon. The conference will bring together women of the Cree, Saulteaux, Sioux, Dene and other nations, and will feature speakers and a variety of activities. Elders will be present.

The specific objectives of the conference are:

- to provide an opportunity for women to come together in the spirit of sharing, unity and support

- to provide a safe place for sharing and discussion about family crisis situations

- to explain ways and means for the healing to begin and lead to the healing of the mind, body and spirit

- to reinforce the knowledge that abuse in any form is not acceptable.

Those interested in attending the conference can pre-register by September 17th, at a cost of \$70.00. This includes opportunities to learn and share, speaking sessions, lunches, banquets, theatre entertainment, support group activities, wellness fair, and arts and craft displays and sales.

The conference will be held at the Saskatoon Inn, at 2002 Airport Drive, in Saskatoon, and registration will take place there on Saturday, October 2nd, from 2:00 p.m. till 8:00 p.m.

A sampling of the topics to be dealt with include "The Healing Continues", "Of Kings, Queens and Haunted Castles: Shame in Relationships", "Addictions as a Symptom", and "The Healing Circle — A Way of Assisting in Recovery". Each day will feature a question and answer period with a panel of the day's speakers.

There will also be registration at the door, at a cost of \$150.00, but personal cheques will not be accepted. If you have pre-registered but then find you cannot attend, cancellations will be accepted on or before September 18th, with a cancellation fee of \$25.00. Substitutions are permitted.

For further information on the Women and Wellness Conference, you can call (306) 332-6377, or fax 332-6007.



Women & Wellness Conference IV A Gathering of the Women

OCTOBER 3, 4 & 5, 1993

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SPECIAL GUESTS & SPEAKERS

Elders will be present

Billy Rogers,

Health Educator, Norman, Oklahoma

Jane Middleton-Moz,

Clinical Psychology Bellevue, Washington

Evan Adams, Actor,

Vancouver, British Columbia

Vakrie Desjarlais,

Womens Advocate, Regina, Sask.

Marlene McNab, Facilitator, Saskatoon, SK

Anna Latima, Mental Health Facilitator,

Bellevue, Washington

Cecilia Firethunder, Womens Advocate,

Marion, South Dakota

Daryl Wildcat,

Theatre Group, Hobbema, Alberta

Project Wakanyeya, Pine Ridge, South Dak.

Normie Trotter, NNADAD Co-ordinator,

Edmonton, Alberta

Vera Manual, Trainer in Native Family

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ENTERTAINMENT

George Tucarro - Comedian

Cecilia Firethunder - MC



AGENDA

SUNDAY OCTOBER 3, 1993

7:30 a.m. Pipe Ceremony - Joan Lavallee
9:00 - 9:15 Opening Prayer - Emma Sands
9:15 - 9:30 Opening Address - TBA
9:30 - 10:30 The Healing Continues - Billy Rogers
10:30 - 11:00 Coffee
11:00 - 12:00 The Sacred Birth of a Child - Project Wakanyeya
12:00 - 1:00 Lunch
1:00 - 2:00 After the Tears... Sexual Abuse in the Family - Jane Middleton-Moz
2:00 - 2:30 Coffee
2:30 - 3:30 Of Kings, Queens & Haunted Castles: Shame in Relationships - Jane Middleton-Moz
3:30 - 4:00 Questions & Answers - Panel of the Day's Speakers
4:00 Closing Prayer
7:00 Coming Home Theatre Presentation, AIDS in the Aboriginal Communities - Evan Adams, Vancouver, B.C.

MONDAY OCTOBER 4, 1993

9:00 - 9:15 Opening Prayer
9:15 - 10:15 Suicide Awareness & Prevention Strategies for Suicide Survivors - Vera Manual
10:15 - 10:45 Coffee
10:45 - 12:00 Locked Internally - Externally - Valerie Desjarlais
12:00 - 1:00 Lunch
1:00 - 2:00 Am I Codependent? - Normie Trotter
2:00 - 2:30 Coffee
2:30 - 3:30 Am I Codependent? - Continues
3:30 - 4:00 Questions & Answers - Panel of the Day's Speakers
4:00 Closing Prayer
Banquet - M.C. Cecilia Firethunder
Entertainment - George Tucarro

TUESDAY OCTOBER 5, 1993

9:00 - 9:15 Opening Prayer
9:15 - 10:15 Gambling as an Addiction - Theatre Presentation - Daryl Wildcat
10:15 - 10:45 Coffee
10:45 - 12:00 Addictions as a Symptom - Marlene McNab
12:00 - 1:00 Lunch
1:00 - 2:00 Aqa and the Struggle with Parenthood - Anna Latimer
2:00 - 2:30 Coffee
2:30 - 3:00 The Healing Circle - A Way of Assisting in Recovery - Cecilia Firethunder
3:00 - 4:00 Questions & Answers - Panel of the Day's Speakers
4:00 Celebration in Song - Closing Remarks & Prayer
One on one counselling or healing circles available on request.

Just-us

by Eddie Dean Kolausk

Families strongly united strive for survival together, yet together alone only nature to rival.

Smiles at birth welcomed all to earth

but never forgot the time in life's dust.

Acceptance of limits, always mother's pure teaching,

kept respect alive in the elder's preaching.

Kill, clean, cure, clothes keep us aware

of a circle in harmony unbroken.

Winds have shifted and curiously lifted

joy and glory to lost seamen's stories.

With hearts and minds together in peace

we opened our arms, lives, land without lease.

Polluted ideals quickly claimed all shiny substance

under cloak of religion branded heathens be distant.

Prophets predicted the coming days conquer

with patience time's harness relinquishes leashes.

Civilization they say in contract private

property way is our true trust, but conditions

must forever favour us.

Take beads,

Mark this scroll with your X please,

BE happy - over there.

Independent once, now divided, treated,

left dependent under guise of trust.

Esteem erased, pride purged, strength stripped,

a people left in the arms of Just-us.

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Women & Wellness Conference, Box 220, Fort Qu'appelle, Sask. S0G 1S0

For more information call (306) 332-6377 or fax 332-6007

LAKELAND JAMBOREE: Join the fun

The 1st ANNUAL LAKELAND JAMBOREE will feature 48 hours of country music at the Elizabeth Metis Settlement Rodeo Grounds, 20 km south of Grand Centre, Alberta, on the following dates: July 30th, July 31st, Aug 1st, and Aug 2nd, 1993.

Connie Axsel, organizer of the event, said, "Our show will consist of ongoing family entertainment, including five guest stars, clowns (Pitt & Pocket from Edmonton), beer gardens, a gospel hour on Sunday Aug 1, and, on Aug. 2 starting at 1:00 P.M., we have a talent show, fiddle contest and ethnic dancing."

The following services are available on-site: fire truck, first aid station, water and vacuum, fire wood supplies, day parking, R.V. and camping spots, concession booths, water truck, toilets and showers, and exhibition booths.

"Amateur talent will consist of performers from the Lakeland District and across Canada. We looked hard for local performers in the amateur field. We had some personal amateur tapes in, but were anticipating creative input from anyone who produces country music, whether by singing or playing any musical instrument, that wanted to appear in our show."

"We asked the local people to become involved by volunteering, as the magnitude of this show will boost our economic growth, tourism, and give our local people pride in the accomplishment of a job well done."



"We have contracts available for anyone interested in having food and/or exhibition stands. We are having various ethnic food booths on site, as well as Alberta made products."

The Lakeland Jamboree is hosted by: The Elizabeth Metis Settlement, The Lakeland Lions' Club, The Cherry Grove Volunteers.

"We plan to make this the greatest amateur show in North-Eastern Alberta, and hope to attract people from coast to coast, United States and as far away as China. Mutual cooperation between all communities can make this show a successful annual event."

The Jamboree Society plans to host various other shows and events throughout the year in the Lakeland area, and welcomes all suggestions of what people would like to experience.

Anyone wishing to sponsor and/or donate to this or future shows, please call Lydia or Connie at: (403) 594-5026.

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Gathering Coincides with Peace Bus

The Whitefish Lake First Nation in Ontario will be holding its Fifth Annual Traditional Gathering, called "honouring the Four Colours," from July 23 to 25.

The event will be held at the Whitefish Lake Sacred Grounds with the Biisinal Singers as the hosts, and the Bi-waaseyaa Singers acting as the co-hosts. Jeanne Naponse will be the female head dancer, and Gary Naponse as the male head dancer. The youth female dancer will be John Syrette. For more information you can call Carol or Kim Nootchtai (705) 692-3674.

The event will be held in conjunction with a visit from the Peace Bus '93, which is an interfaith effort in which participants represent a variety of faith and cultural backgrounds. Peace Bus '93 seeks to come to understand Native realities and spirituality, to listen to Native voices, and to share from different traditions the way in which each person relates

to the world around him or her. Each participant will learn from the others to see the world from varying perspectives, to appreciate that diversity, and to identify and deepen his or her own spirituality.

By the time the west wing of the Peace Bus reaches the Whitefish Lake First Nation's gathering, it will have visited the Squamish Nation in B.C., the Paul Band in Alberta, the Pequis Band in Manitoba, and visited Atahkakoop (Sandy Lake) in Saskatchewan at the same time as a conference for youth is held there. This west bus will then meet up with the east bus at a final event "WANAKI" to be held at Golden Lake in Ontario from July 26 to 29.



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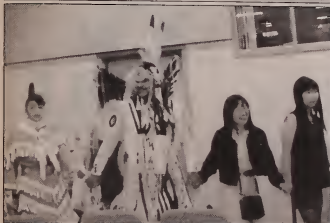


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Above: Hoop Dancers
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and Jingle Dancers



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Eyes Dances

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Traditional dancing, Drum Singers, and Jingle dancing were highlighted by the Introductory Cree class, their origins and spiritual significance explained. Over the course of the evening, guests discovered the circle, man/woman divisions, and the eight-point star were common to a number of cultures. The circle dance (which involved everybody) brought us all closer to the realization that we have more in common than we might think.

As one visiting Chinese gentlemen remarked, "I never realized that Native(sic) Canadians had the same cultural background as we Chinese." One of the Cree replied, "Yes, and we even look alike!" The evening ended with a sampling of traditional foods — bannock, boiled moose tongue, wild rice, and tea. (Maybe next time we can have duck soup and corn with ground chokecherries!)

Saluting the Native Leaders; may we all learn from their wisdom

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1993 POW WOW GUIDE

JULY TO OCTOBER, 1993

July 22-25

- Moose Jaw Indigenous Peoples' Celebration, Moose Jaw, SK
- Tsuu Tina Annual, Bragg Creek, AB
- Seafair Indian Days, Seattle, Washington, US (206) 285-4425

July 30-August 1

- Muskeg Lake Traditional, Muskeg Lake, SK
- Kawacatoose Pow Wow, SK (306) 833-2125
- 5th Annual Pow Wow, Squamish, B.C.
- Fort Totten Annual Pow Wow, Fort Totten, North Dakota, US (701) 766-4221
- Rocky Boy Annual Pow Wow, Rocky Boy Pow Wow Grounds, US (406) 395-4474
- Beaver Lake and Lac La Biche Pow Wow and Fish Derby, Lac La Biche and Beaver Lake Reserve, AB (403) 623-4549

August 2-4

- Ochpowace Annual, Whitewood, SK

August 6-8

- North Peace Stampede, Berwyn, AB (403) 338-2184
- Kahkewistahaw Pow Wow, Kahkewistahaw Reserve, Broadview, SK (306) 696-3291
- United Peoples Pow Wow and Cultural Rendezvous, Missoula, Montana, US (406) 728-2180
- Awokpamani Omaha Traditional Pow Wow, Poplar, Montana, US (406) 768-5155
- Lbeit Lit'en Nation 3rd Annual Pow Wow, Prince George, B.C. (604) 963-8451

August 7-9

- Erminskin Annual, Hobbema (Alberta)

August 10-12

- Prince Albert Pow Wow, Prince Albert, SK (306) 764-3431

August 13-14

- Standing Buffalo Band Pow Wow, Standing Buffalo SK

August 13 - 15

- Driftpile Pow Wow, Driftpile, AB (403) 355-3615

August 18-23

- International Crow Fair, Crow Agency, Montana (406) 638-2601

August 20-22

- Yorkton Friendship Centre Pow Wow, Yorkton, SK (306) 782-2222
- Grassy Narrows First Nation Traditional Pow Wow, Grassy Narrows, ON, (807) 925-



2452

- Piapot Pow Wow, Regina, SK (306) 781-4848
- Sandy Bay Annual Pow Wow, Sandy Bay Reserve, MB (204) 843-2603

August 24-26

- Beady's and Okemasis 1993 Pow Wow, Duck Lake, SK (306) 467-4523

September 9-12

- International 23rd Annual United Tribes, Bismark, North Dakota

September 17-19

- Treaty Four Pow Wow, SK (306) 332-1874

October 3-5

- Women and Wellness Conference, Saskatchewan, SK

October 9-10

- Nikaneeet Pow Wow, SK (306) 662-3660

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by Del Sty



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After hours call 1 (416) 768-5147

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Native Education

COLD LAKE FIRST NATIONS YOUTH CONFERENCE 'Success In Action' AUGUST 25, 26, 27, 1993



**On site at the
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Purpose: To provide youth with the opportunity to build self-esteem,
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Eligibility: Youths ages 12 - 18 years
Registration: First 400, Youth, Educators, Chaperons

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Students and Chaperons, registering up to August 1, 1993 \$75.00
Registration after August 1, 1993 \$85.00

Registration fees cover 2 breakfasts, 2 lunches, 2 dinners and 1 brunch, and all activities.
For your accommodations, please bring your own bed and sleeping bags.

Please register by filling in the following

Surname _____

First Name _____

Address _____

Phone Number _____

Parent's or Guardian's Consent _____

Registration Fee Enclosed _____

Student _____ Chaperon _____ Total _____

(For every 10 youths 4 breakfasts, 2 lunches, 2 dinners and 1 brunch will be provided)

Please make cheque payable to C.L.F.N. Boys and Girls Club, Youth Conference

Box 261, Grand Centre, AB T0A 1T0 or phone 594-0152 (for more information)

Cold Lake First Nations to Hold Youth Conference

The Cold Lake First Nations of Alberta will be holding a youth conference, entitled "Success in Action", on August 25th, 26th, and 27th.

The conference is geared toward youths aged 12 to 18 years, and its objective is to enhance youth abilities and awareness in a number of areas, such as communication, cultural revival, Aboriginal education, building self-esteem, personal development, alternatives to better living, and utilizing a holistic approach.

The purpose of the conference is to provide youth with the opportunity to build self-esteem and positive peer interaction in a constructive, educational and natural setting, and to give the community the opportunity to take an active part in assisting youth in developing a positive identity amongst their own community and culture.

Activities at the conference will include workshops dealing with the mental, spiritual, emotional and physical aspects of "Success In Action". Some examples of the topics to be dealt with are:

- mental aspects: education and its benefits, addictions and healing, and career choices. The latter will include resource people from the community, with different backgrounds, stating how they arrived at where they are today
- spiritual aspects: Native traditions vs

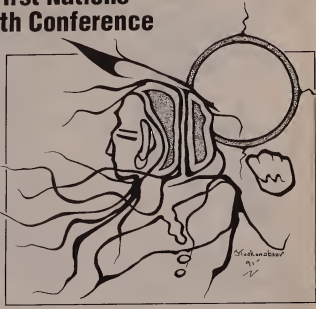
mainstream society, featuring cultural differences and similarities, nuclear vs extended families, and modern vs traditional values

- emotional aspects: self-esteem/motivation, suicide intervention
- physical aspects: environmental protection, travel and the educational benefits, youth sexuality, and activities such as traditional teepee building, volleyball, water polo, and softball.

The conference will feature a wide range of speakers and guests, including Winston Wutunee, and Amanda Stepton, who plays Spike on the popular television series "Degraasi High".

The conference will be held at the English Bay campground at Cold Lake, and is open to the first 400 youths, educators and chaperons. Until August 1st, the registration fee for students and chaperons is \$75.00, and after that date the fee is \$85.00. The registration fee covers all activities, accommodation, two breakfasts, two lunches, two dinners, and one brunch.

For further information, you can call (403) 594-0152.



In appreciation of the Native leaders whose focus is to restore the health and well-being of our communities, from



Qu'Appelle Indian Residential School

Lebel, Saskatchewan
S0G 2Y0

The Qu'Appelle Indian Residential School's philosophy is based on a shared vision of school board and staff to meet our students' needs in areas of academic, social, personal, and vocational development.

Our academic development:

- emphasizes high student academic productivity;
- offers preparatory instruction for all post-secondary training with provincial accreditation in all courses of study.

Our social development:

- examines education in terms of current social issues;
- promotes student government and peer counselling;
- promotes student interaction with school approved social events.

Our personal development:

- offers student assistance through our Student Assistance Program
- offers one-on-one personal counselling;
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

Our vocational development:

- offers one-on-one career counselling;
- prepares students for post-secondary education and future employment.

Our sports and recreation development:

- offers instruction and competition in sports;
- promotes student interaction with cultural and recreational events.

To assist in the school's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire to and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

- Applications for Grades 5-12 are now being accepted for the school term commencing August 30, 1993.

Note: Grades 10, 11 and 12 are on a semester system.

Contact the Q.I.R.S. Education Clerk at (306) 332-5528 or FAX (306) 332-5080 to request basic information and application forms.

DIRECTOR OF EDUCATION

The Dene Tha' Education Authority requires a Director of Education, effective no later than July 1993.

Dene Tha' Education Authority encourages creativity, initiative and a community based orientation to education, offers a full range of innovative educational programs in modern facilities. A strong complement of support services are available to assist school staffs.

The Director's duties include supervision of the Dene Tha' Community School, community Development Education program; responsibility for funding for all Band education programs, for funding and supervision of post-secondary and boarding home students from Assumption, Meander River, and Bushie River. The Director also represents the Education Authority to outside agencies and other Dene Tha' programs. An Advisor to the Chief and Council on education issues and reports regularly on all matters involving Band education. Applicants should meet the requirements of a Superintendent of Education under the Alberta School Act, and have at least an M.Ed Degree in Education Administration or equivalent. They will also have teaching and administration experience and be familiar with Native and Northern issues. Knowledge of a Dene Language and a Dene culture would be an asset. Salary will be commensurate with qualifications.

A generous benefits package is in place including a transferable pension plan and subsidized housing.

Applicants should include a thoughtful cover letter, a resume, copies of University transcripts, other supporting materials, and several professional references. They may be faxed or mailed to:

Director Selection Committee
Dene Tha' Education Authority

Box 120, CHATEL, Alberta T0H 0S0 Fax: (403) 321-3886

The position will remain open until a suitable candidate is found.

Students Need a Vision of their Future

by Anne Arneson



How do you send the Nintendo Generation on a vision quest? Why through a video game of course, literally. In *Vision Quest*, a new educational comic book published by Access Network, two Native junior high school students, Isaac Cardinal and Shannon Winter, get transported inside a video game, journey back 150 years in time and learn valuable lessons about themselves and why they should stay in school.

Sometimes students need extra motivation to finish high school. I remember my rural Saskatchewan grade nine class of eighty-seven students, there were only forty-four of us in the graduation formal photograph four years later. Only one Native student of fourteen graduated that year.

Canada's national high school dropout rate is estimated by Statistics Canada to be 18%. The dropout rate in rural and impoverished areas such as Indian reserves is estimated to be much higher. The Department of Indian and Northern Affairs cites that 53.6% of on-reserve students remain in school for consecutive years of schooling through to grade twelve.

The continuing dropout crisis prompted the University of Alberta's Native Student Services last year to approach Access Network to produce an innovative material in hopes of keeping Native children in school. One result was the publication of *Vision Quest*, a forty page, full colour, educational comic book.

Vision Quest is the story of Isaac and Shannon, two friends who are disenfranchised with school and often escape to the mall where they play their favorite video game, "Vision Quest". On this particular day they truly escape. In a power surge, the machine pulls them inside the game and they travel back in time one hundred and fifty years where they find themselves face to face with a Native elder named Lone Wolf.

Lone Wolf explains that they are going on an inner journey in the form of a magical vision quest. To complete the journey, Isaac and Shannon must experience all four powers, earth, wind, fire and water. On the way they discover that learning is equally important to survival in the present as it was in Lone Wolf's village. They also find that they are able to apply lessons from school to solve problems they encounter on their quest.

They see possibilities for the future, what they can become, what they might achieve. Their successful completion of the quest by using the last element, fire, brings Isaac and Shannon out of the game and gives them confidence in their own abilities as they rush back to school empowered by their experience.

Conceived and written by David Campbell and illustrated by Ray Fowler, *Vision Quest* is the first educational comic book of its kind to be written, illustrated and published in Canada. The comic book format is believed to be the most effective way to reach the target audience. Fast paced and visually exciting, *Vision Quest* is aimed at the junior high level where potential drop outs are more easily reached.

"Comic books are read, traded, kept and reread," said Campbell

Continued on page 32

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Student Receives Employment Award

The Public Service Commission of Canada's Native Employment Programme, in conjunction with the Ben Calf Robe Jr. High School in Edmonton, recently selected a Grade 9 student to receive a Math and Science Achievement Award for year-long excellence in those subject areas.

David Belleau, a fourteen-year-old student at Ben Calf Robe Jr. High, was this year's winner, and Rennie Belleau from the same school was the runner-up. David was presented with a framed limited-edition print by Simon Brascoupe, entitled "The Tree of Life."

As well, on June 16th, David and Rennie were special guests of a number of federal government departments, which introduced the two boys to a number of science and technology based occupations which might interest them when choosing a career in the future.

The tour included a visit to Environment Canada's Alberta Weather Station where David and Rennie visited with meteorologists, plus stops Forestry Canada, the Air Traffic Control Tower of the Ministry of Transport at Edmonton's Municipal Airport, Public Works Canada—where the boys visited with, for example, architects and engineers—and the Public Service Commission, the host department. Whenever



Winner David Belleau (right) and runner-up Rennie Belleau (left) at Alberta Weather Station, Environment Canada

possible, David and Rennie were introduced to Aboriginal staff.

David Belleau was formally presented with his award at Ben Calf Robe Jr. High School's awards night, held on June 23rd. Since 1993 has been declared as the International Year of Indigenous Peoples, David will also be invited to cut the ribbon to open this year's Canada Career Week Career Fair, to be held at the Mayfield Inn Trade Centre in November.



Yellowhead Tribal Services Agency

We salute the *Leaders of the First Nations:*
Your leadership is our strength. May the Creator guide you and bless you with wisdom and vision.

Yellowhead Tribal Services Agency

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Kinehiyawan che? Cree Language Lesson

by Trudy Merasty

Lesson 9

Minimal Pairs

A minimal pair is a set of words which are identical in pronunciation except for one sound. They are words which are spelled almost the same except that the placement of a dash or bar will change the sound and therefore the meaning of the words or the change may be in the use of consonants, which will also change the sound and meaning of a word.

Example

sakahikan (nail)
kisiitiw (it's hot)
wasakayhikan (house)
nipi (water)

sakahikan (island)
kisiitiw (calm)
wasayikan (skin)
nipiyi (ranch)

pona (make fire)
taniwa (where is s/he?)
ota (here)

kona (snow)
taniwi (where is it?)
oma (this)

There are several words rather than pairs which differ in only one sound which gives them a different meaning.

Example

nista (me too)
wista (him/her too)
nipit (tooth)
wipit (her/his tooth)
miko (blood)

kista (you too)
cista (give needle)
kipit (your tooth)
siko (urinate)

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Theatre School enters 19th Season

The Native Theatre School (NTS) Company, the only national school of its kind in Canada, entered its 19th season of activity this summer in Kimberlote, Ontario. With a strong commitment to regenerating Native performance Culture, Native Theatre School is based on traditional cultural values and teachings combined with professionals theatre training.

This year the school is under the direction of returning Artistic Director Floyd Favel (Native Theatre School graduate, Artistic Director of Native Earth, and critically acclaimed playwright and director) and Traditional Cultural Director Edna Manitowabi (Third-Degree Mide of the Three Fires Society, Traditional Speakers, and faculty member of Trent University's Native Studies Department). 12 participants are undergoing a 6-week intensive training process culminating in a production that will tour Ontario, with scheduled stops at the Blyth Festival and Toronto's DuMaurier Theatre.

Elders Peter O'Chiese and Vera Martin are providing traditional teachings and cultural development to augment the performance skills



of the participants with an understanding of the Native way of life.

This year the school has gathered professionals from across the world to train students in a variety of performance techniques ranging from Traditional Singing to improvisation. Artists slated to teach this summer include: New York's Spiderwoman Theatre's Muriel Miguel, renowned traditional singers/dancers Sadie Buck, Louis Mofse and Adam Lucier, former National Ballet of Canada member, Michael Greyeyes, and internationally recognized voice teacher, David Smukler, with anticipated involvement from Maari Olsen from Silamiut Theatre in Greenland.

Gary Farmer, Shirley Cheechoo, Billy Merasty, Tina Louie Bomberry, Ron Cook, Kenneth Charlette, and in fact the founders of Native Theatre companies all across the country, have all been graduates of the Native Theatre School. The entertainment and inspiration they provide to First Nations and the country as a whole cannot be denied, and although the Native Theatre School has yet to secure permanent funding, they have certainly been successful in training these renowned artists for 19 years.

Job ready service available

by Del Sty

If you are a job-ready person and First Nations or Metis descent you may fall under the mandate of the Native Employment Services Association.

The Native Employment Services Association (NESA) has branches located in Calgary, Lethbridge, High Level, Lac La Biche, Grande Centre, and a head office in Edmonton. Since 1972, the association has had a mandate to provide employment referrals for Aboriginal people of Alberta.

The services they provide fall into three categories: 1) Job referral clip board 2) Job orders from employers 3) Contact employers by canvassing the community.

The association, initially sponsored and funded by Canada Employment and Immigration, receives funding from Alberta Advanced Education and Career Development. Julie Hunter, NESA administrator, said that as a viable service they see no threats to funding in the foreseeable future.

"We're mandated to work with job-ready Aboriginal people," explained Hunter.

They find their clients come from all over. "Some are transient, some from other parts of the province. Occasionally we do deal with non-Aboriginal people when referred by some client."

"Clients first have to register and speak to a counsellor. We get involved in career planning, and current job readiness is ascertained. If necessary we will recommend education or a

lifeskills program. Another service is resume writing, for clients only."

Employer receptivity is growing more positive, said Hunter.

Nevertheless, "Clients are usually clients for whatever length of time it takes to find work.

With the economy down our client list is longer. We are seasonal as well, that is the client grows longer this time of year."

One counsellor handles the forestry employment program with 50-70 trainees for firefighting, straw bales, cook, and time keepers.

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- Community social functions
- Youth group activities
- Community information program



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The Outpatient provides people with confidential counselling and education programs related to the abuse of alcohol and drugs. The services are varied and include a full range of individual and group counselling, and recreational and leisure activities. Phone, personal inquiries are welcome without obligation.

May the "Great Spirit" guide the deliberations of our Lands
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ARIZONA EARTH FIRST! Round River Rendezvous to be held on Mount Graham

Earth First! held its 13th annual Round River Rendezvous from June 27-July 4, 1993, in the Coronado National Forest on southeast Arizona's Mount Graham. Up to 500 activists from across the continent and around the world attended. The Rendezvous included workshops, seminars on direct action and non-violent civil disobedience, music and poetry.

"The 12 previous Rendezvous have occurred with a minimum of disruption and a maximum of fun," said Earth First-er Paula Johnson. "Non-violently protecting the Earth is what we're all about," added "EF"-er Mark Kenney.

The environmental group Earth First! was joined by the Apaches who staged a 50-mile "sacred run" July 3 from San Carlos to Mount Graham, in conjunction with the Round River Rendezvous in protest against construction of telescopes on Mount Graham.

For the third time in three years, the San Carlos Apache Tribal Council voted unanimously to oppose the University of Arizona's telescope project on Mount Graham, about 80 miles northeast of Tucson. An 8-0 vote reiterated previous stands by the Tribal Council on July 10, 1990, and Dec. 10, 1991, that construction of the Mount Graham International Observatory desecrates a religious site.

Arizona Earth First has for years opposed the construction of the Mount Graham Astrophysical Complex, partly because it circumvented the Endangered Species Act and other U.S. environmental laws. Earth First! hopes to bring increased attention to this issue and put pressure on the primary sponsors which include the University of Arizona, the Vatican,



Arcetri, and the Max Planck Institute.

Two small telescopes built by German and Vatican astronomers are nearing completion.

UA also is studying the relocation of a third telescope, the Large Binocular Telescope, because wind at the original location near the other two on Emerald Peak is now considered too turbulent.

Earth First! was formed in 1980 and has been aggressively fighting ever since to protect the Earth's wild places.

Earth First! was committed to holding this peaceful gathering on Mt. Graham while upholding the highest standards of environmental protection and not interfering with recreational users of the mountain.

Earth First! is aware of the corporate-sponsored campaign to portray the "dis-organization" as a violent terrorist group instead of protectors of the Earth.

"That guy in Waco, Texas, is a terrorist. The University of Arizona is a terrorist organization. We're non-violent defenders of this wonderful, threatened planet. There's a big difference, and I hope people aren't fooled by the corporate rhetoric," explained Paula Johnson.



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ENVIRONMENTAL DIGEST

by Dale Stelter

B.C. Government Turns Tatshenshini Into Park

The British Columbia government announced late last month that the entire Tatshenshini-Alsek area in the northwest part of B.C. will become a provincial park. The region covers about one million hectares.

The decision was lauded by environmentalists, but was heavily criticized by the mining industry, as an open pit copper mine proposed for the area will not go ahead now.

A wide range of environmental groups had lobbied for the protection of the area, through which the Tatshenshini and Alsek rivers run. As well, the area contains some unique species and habitats, such as Canada's only population of the rare silver-blue glacier bear.

Mark Angelo, the chair of the Outdoor Recreation Council of B.C. — which has 120,000 members — told the *Vancouver Sun* that "This reception by the miners is not an indication of how the general public feels. This decision was based on the wilderness values of the Tatshenshini — and it is not anti-mining. This is one of the greatest wilderness rivers in the world, and it simply could not be compromised by this mine."

Procter and Gamble Loses Bid to Have Pulp Mill Pollution Charges Dropped

Last month, Procter and Gamble lost a bid to have 167 water pollution-related charges against it dropped. Procter and Gamble argued that proper procedures were not followed by Alberta government officials when they laid the charges. However, that argument was rejected by the Alberta Court of Appeal.

The charges were laid by the provincial government's attorney general's department — now known as the Justice Department — in November of last year, and concern the Grande Prairie-area pulp mill that Procter and Gamble no longer owns. According to the *Edmonton Journal*, it is alleged that discharge from the pulp mill into the Wapiti River repeatedly violated the province's Clean Water Act in 1991.

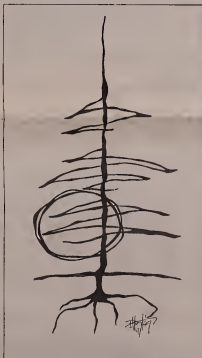
Unrequested Ads Sent Over Fax Machines are Becoming An Annoyance

First it was junk mail — advertising material that clutters up mailboxes, requires trees to be cut down for its production, and angers many of the people who receive it. Now there is unrequested advertising material sent over fax machines.

In fact, the *Globe and Mail* reports that the Better Business Bureau of Toronto estimates that as many as five million such junk faxes are sent each day in Canada. According to Paul Tuz, the president of the bureau, this amounts to 300 tonnes of paper per day, or 1.5 million trees per year.

Just like junk mail, these junk faxes can be frustrating to people who receive them. So many complaints have been received by the Better Business Bureau of Toronto that it has initiated a program for combating the problem.

As well, better business bureaus across the country are compiling lists of senders of unwanted faxes. The lists can then be obtained by businesses that received the unwanted faxes, and they can call the senders of the faxes and complain, and program their own fax machines to refuse transmissions from those senders.



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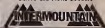
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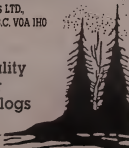
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Viewpoint

Can we save the vanishing prairie?

by Robby J. Steptoe

In a western suburb of Winnipeg lies an extraordinary civic park: wild, a little drab, devoid of tidy paths and tinkling fountains — yet precious. It is a 40-acre parcel of original prairie, a mute and poignant memorial to our squandered heritage.

In 1968 biologists scanned 60 sites in Manitoba for vestiges of unplowed prairie, including stands of the nearly extinct big blue-stem grass. High as a man's head, that rippled on and on before settlement came. They found only four. The largest became this Winnipeg park. This tells us that the Canadian prairie is in peril.

"This is the most endangered wildlife habitat in Canada" warns Monte Hummel, president of World Wildlife Fund Canada (WWFC) which in 1986 launched a three-year \$600,000 "Let's Leave Some Wild in the West" campaign.



More than three quarters of the original prairie shortgrass, mixed grass and aspen parkland has, like the big bluestem of the tallgrass prairie, fallen to the plow and the bulldozer. Once, the plains were laced with marshes, creeks and sloughs (water holes created by spring runoff), prime nesting ground for 70 percent of North America's waterfowl.

Now almost half of those original wetlands have been drained and cultivated and the shrubs around them levelled. As a result, since the mid-1950s the spring duck population has dropped from 15.4 million to 9.7 million, and white-tailed deer in Saskatchewan, from a half million to 250,000.

More than half the birds and mammals classed as endangered, threatened or rare in Canada are found in the three prairie provinces. "At one time humans depended on prairie wildlife for a living," says Jim Kroshus of Moose Jaw, a coordinator for the Saskatchewan Wildlife Federation (SFW). "Now wildlife depend on us — and we've been letting it down."

The threat to the prairie is everyone's fault, and everyone's challenge. Yet some government programs promote and encourage destruction of original habitat. The quota marketing system, for example, is based on numbers of cultivated acres: To sell more grain a farmer must clear, break or drain more land to get more acreage.

From 1979 to 1981 Saskatchewan alone lost 1.8 million acres of original habitat. "So what?" some might say. "The original prairie never looked like much anyway!" But that dramatic loss of grass, plant, shrubs and marshland took food and shelter from thousands of animals and birds.

Wildlife is part of the chain of life that supports us all, our barometer of a healthy environment. If it dies, we humans suffer. The vanishing of the prairies matters to everyone.

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Vision Continued from page 27

pointing out that comic books are also becoming increasingly mainstream with whole stores devoted to the sale and trade of comic books.

"As a tool for delivering information and informing people, the applications (of comic books) are enormous," he adds.

Ray Fowler, the illustrator, agrees and hopes that more educational projects will be approached in this format in the future. Fowler has created an atmosphere which appeals to the Nintendo and music video generation. Each page has a different layout pattern packed with colourful images which seem to burst out of the page. He has also included a centerfold poster perfect for the inside of a locker.

Although originally intended to motivate Native students to stay in school, *Vision Quest* is equally applicable to all students. "The prob-

lems facing kids of that age group are universal. 'Why stay in school?' Campbell explains.

Campbell says the concept of a vision quest was meant to have no cultural significance in this context. The purpose was to develop a strong enough story line to carry the educational message. "A vision quest is known in Native culture as well as in white culture as a learning experience propelling one towards his or her identity," he explains further.

Vision Quest has received favourable and enthusiastic support from Native elders, educators, and students. It is a thought provoking story and is very well presented. Stacey, one of the students featured on the back cover, admits, "[It is] a lot better than reading a textbook."

Copies of *Vision Quest* are available by contacting Access Network, Media Resource Center, 3720-76 Ave, Edmonton, T6B 2N9. Or phone (403) 440-7729 or fax (403) 440-8899 for more information.

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More Species Added to the Endangered List

by Dale Stelter

The list of Canadian wildlife species in jeopardy has grown again. With seven species added, the Canadian Endangered Species List now contains a total of 236 species.

In addition, a species of sparrow was reclassified to a more serious category, and on the positive side, the Prairie Long-tailed Weasel has recovered sufficiently to be taken off of the list. This is only the second time that a species has been delisted in Canada.

Canada if the factors affecting its situation do not become reversed before it is too late.

- vulnerable: not a threatened species, but particularly at risk because of low or declining numbers, occurrence in restricted areas or at the fringe of its range, or for some other reason.

This year, no species joined the nine already classified as extinct, nor the eleven classified as extirpated. The World Wildlife Fund reports that this year's additions are:

Endangered:

- Wood Poppy: a perennial herb found in rich deciduous woodlands in eastern North America. In Canada it is only found in two confirmed colonies in southern Ontario, with a total of only a few hundred plants. The major threats to this

and only contains an estimated 100 to 180 individuals. It is threatened by occasional loss of nests from flooding, and predation by raccoons.

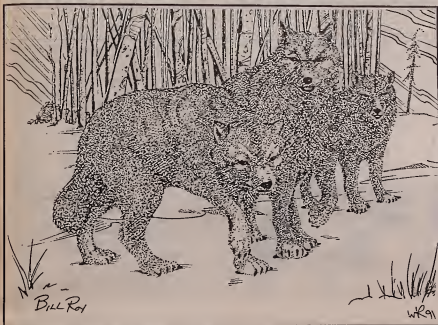
Vulnerable:

- Cerulean Warbler: found in southwestern Quebec and southern Ontario. Continuing slow declines in population are likely to be caused by habitat loss and alteration.

- Ancient Murrelet: a seabird that lives in the Queen Charlotte Islands. There is a threat of elimination of some breeding colonies by predation, and another source cites damage of habitat by logging.

- American Columbo: a perennial that is known to occur at six sites in Ontario. While these sites appear to be secure, eight other historical populations are presumed to be extirpated.

The Henslow's Sparrow was reclassified from "threatened" to "endangered", and has suffered a drastic decline in population in Ontario, because of habitat loss.



The World Wildlife Fund Canada, in the summer 1993 edition of its publication *Working For Wildlife*, says that "Habitat loss continues to be the major factor spurring the addition of new species to the list. Canada is currently losing wilderness at the rate of at least one square kilometre per hour."

There are five different categories on the endangered species list, and they are:

- extinct: no longer exists anywhere
- extirpated: no longer known to exist in the wild in Canada, but exists elsewhere
- endangered: faces the threat of imminent extirpation or extinction, throughout all or a significant portion of its Canadian range
- threatened: likely to become endangered in

species are forest disturbance, and the low number of remaining plants.

- Western Prairie Fringed Orchid: occurs in tall grass prairie grassland communities in central North America. There is only one population in Canada, and it is found in a small site in southern Manitoba. The threats to the species include mineral extraction, grazing, and drainage.

Threatened:

- Channel Darter: a small fish that is found in low numbers in the St. Lawrence and Ottawa Rivers. Siltation and water temperature fluctuations are threats to the habitat of this species.

- Nova Scotia population of Blanding's Turtle: this population is separated from its main range,

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Swift fox comes home to the prairies

Once extinct on the prairies, the swift fox is making a return to its natural habitat.

Efforts to conserve the swift fox are being renewed with the announcement of a five-year extension of the Swift Fox Reintroduction Project in Alberta and Saskatchewan.

The swift fox, about the size of a house cat, was once a common species in the prairie regions. But during the 1930s, it disappeared because of human activities and extreme climatic conditions.

The Committee on the Status of Endangered Wildlife in Canada designated the swift fox as extirpated in 1978. (Extirpated species are no longer found in the wild in Canada, although they exist elsewhere.) As a result of this designation, in 1989, the Swift Fox Reintroduction Project was set in motion, which involved the co-operation of numerous agencies and individuals.

The decision to extend the program is based on a three-year feasibility study in which swift foxes were re-introduced and their activities monitored. The study, carried out by the national swift fox recovery team, determined that the

swift fox could once again survive on the prairies. Evidence clearly indicates that the project has been successful in the short-term.

The study involved an extensive release program to evaluate the best methods to accomplish re-establishment of both captive-bred and wild-caught foxes. The release program has resulted in the establishment of a small, wild population of between 150 and 225 animals, many of which were born and raised on the prairies. The goal is to build the population until it can sustain itself.

Environment Canada's Canadian Wildlife Service, Alberta Fish and Wildlife Services, Saskatchewan Environment and Resource Management, the University of Calgary and the Calgary Zoo make up the recovery team. Important contributions have also been made by several fox breeding facilities with financial support from numerous private sources.

The Swift Fox Reintroduction Project is part of the research and recovery efforts for threatened and endangered species co-ordinated by the joint federal-provincial Recovery of Nationally Endangered Wildlife Program (RENEW).

About the swift fox

The swift fox, the smallest of the North American wild dogs, disappeared from Canada in the 1930s and only recently have actions been taken to reintroduce it to the prairies. Recovery efforts began in 1983 when foxes were first released into the wild. In 1989 the National Swift Fox Recovery Team was formed and initiated a three-year experimental program designed to determine if it was feasible to restore a viable self-sustaining population of Swift Fox to the Canadian prairies. After testing several release techniques at various sites, and evaluating the survival of released animals, the results of this study are now complete, and a full scale reintroduction program is being initiated.

Initially, the Canadian Swift Fox Reintroduction Project was based on the release of swift foxes which were raised in captivity by the Calgary Zoo, the Cochrane Wildlife Reserve, the Valley Zoo in Edmonton and the Moose Jaw Zoo. More recently, wild-born foxes have also been captured in Wyoming (where a healthy population still exists) and released into the historic range in southern Canada.

Two release methods have been used; soft and hard. In soft releases, the foxes were placed in pens located in natural prairie habitats in the fall and were released the following spring. They were given supplemental feedings for one to eight months. In hard releases the foxes were transported from the captive facilities and released into the wild without being held in release pens.

Results from the study indicate that both the soft and hard release techniques are successful. Although wild-borne foxes imported from Wyoming survive better after release, both captive-raised and wild-borne foxes have survived, paired and gone on to raise young on the Canadian prairies. Swift foxes are back after an absence of more than 50 years. Current estimates are that a population of more than 150 foxes has been established among at least two different sites within Alberta and Saskatchewan.

of extinction on other breeds. It seems the general public wanted larger, taller, solid coloured horses, which did not display the smooth ride of the original Spanish horse. It is only by the dedication, love and wisdom of a handful of land grant holders in the southern United States that the original Spanish Barb was preserved. There are less than 300 hundred of these special horses alive today. There are only 6 in Canada. The future of the Spanish Barb is now secure, and the numbers are on the rise, as now the general public is aware that this horse that

Continued on Page 36

Letter To the Editor

Dear Editor and Readers:

I'm asking you to look back, way back, into your past, some of you, in fact most of you will have to rely on your leaders for the information I need from you. What information could it be that I require that you in your young age cannot provide? Information on the original horses that you brought to this country. The horses that were originally brought over by the Spanish Explorers, the horses called the Spanish Barbs. In 1493 the Spanish explorers brought with them hardy, intelligent, willing, loyal, enduring horses to help them conquer the Americas. These horses served them well and were a great benefit to them in their quests. Without these horses they would have failed in their search for gold, treasures, new lands and people to convert to their Christian religion. These same horses, some of which were traded, set loose or escaped, or stolen, also made it possible for the Natives to hunt more effectively, travel more efficiently, move camps with greater ease, and perhaps most important to protect their camps, way of life and go into battle with an advantage never before known. It is said that the horse gave the Natives an advantage in battle that gave the soldiers great grief. In fact to reduce the advantage that the Natives had on horseback it was common practice for the soldiers to destroy entire herds of



BAGMAN YELAND 91

Native horses to lessen the advantage. It was common knowledge that the Natives were far superior on horseback than the common soldier. The horses that the Natives kept in their herds were treated kindly, in a family sort of way, and were loyal to their rider. It is reported of riders having been killed or injured and much to the amazement of the soldiers the horse would stand guard over the body of his rider. These horses were Spanish Barbs, also known as Indian ponies.

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Chief Harold Turner of the Grand Rapids First Nation, and chairman of M.K.O. was re-elected for a second 3-year term on June 21, 1993. Chief Turner captured 189 out of a possible 288 votes.

The Grand Rapids First Nation follows their own Election Policy adopted and passed by the membership. Although their population is 870 the Grand Rapids First Nation only has 3 Councilors. Under the Indian Act they would be required to have one Councilor for every 100 people. Also, under the Grand Rapids First Nation election policy, the membership may remove Chief and Council for reasons such as dishonesty, fraud, corruption, etc. Under the Indian Act this could not be done in the past.

Eight people ran for the position of Councilor, the three selected were: Eric Cook, Gerald McKay and Ronald Balantyne.

Should any First Nation in Manitoba, or Canada, wish to obtain a copy of the Grand Rapids First Nation Election Policy, write to: GRAND RAPIDS FIRST NATION, P.O. Box 500, Grand Rapids, Manitoba R0C 1E0



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Economic Development

Natives use satellites to prove claims by Brian Savage

"Pictures from the sky don't lie," said Joseph Gosnell, new president of the Nisga'a Tribal Council in B.C., in reference to the band's use of satellite photos to examine damage from logging to areas under dispute in their land claim trial.

"We've been using (satellite photos) for years now," said Gosnell. "We're assessing what's in the entire area with the use of the satellite system. We saw a demonstration in Vancouver at Globe 90 and we thought that was something we could use."

"Every tribe that intends to negotiate a claim should have one of these things," Gosnell explained. "It opens your eyes. Governments and companies usually try to justify their actions, and we expect that from the province and the companies that own cutting rights in that area, but the photos will help the bands make claims for compensation."

Gosnell said compensation for the band has not been finalized yet, though some figures "have been kicked around."

One report in the *Globe and Mail* gave an estimate of \$2 billion in compensation, derived from figures which put the loss to the Natives at \$60 million a year on timber.

Gosnell said the figures do not tell the whole story. "Two billion" is referring just to the forest resource, just the trees alone. I think that's a conservative figure."

He said he hopes compensation will be a topic raised in future negotiations.

"As part of our ongoing talks with the two levels of government we deal with, there are 15 items listed on our framework agreement and forestry is one of them. But everything is up for discussion at the table, and what the end result will be remains to be seen (in terms of) what the compensation package would be."

The Nisga'a believe the photos reveal the true extent of logging being carried out on their land claim of 24,000 square kilometres, and they indicate not only environmental damage but the government's intention to log the land before settlement of the land claim, one of the longest and most frustrating cases in British Columbia. It was 20 years ago that the Supreme Court of Canada ruled against the Natives on their claim but supported to some degree the concept of Aboriginal land title. After that came almost two decades of fruitless talks with the federal government and two years of talks with the province as well.

The BC government has traditionally refused to look at compensation for such activities as logging, a huge provincial resource directly under provincial jurisdiction. Gosnell is firm on that point.

"In our last meeting with the province I responded in my opening comments with regards not only to land but all resources removed from our land so far. Individuals, corporations, and international corporations and governments have benefitted a great deal from our resources with very little coming back to us."

"I heard Premier Harcourt's comment that he indicated, and I presume it's the province's position, that they would not accept claims in excess of what British Columbians can afford, and I differ very sharply with Mr Harcourt on that."

"People have walked away from our lands with money in their pockets, gone out of the country," says Gosnell, "and wealth has been created for these individuals. So for Mr. Harcourt to give that impression on behalf



of the province is, I think, premature, but at least we know where the province is coming from.

"The government is not moving fast enough as far as we're concerned. Our Tribal Council is prepared to deal with any of these issues on the table, but our counterparts at the table aren't. This may be to some extent due to the federal representatives and the other cloud on the horizon is the upcoming federal election. There's no doubt it will have an impact on what we're doing. It usually slows us down considerably once the election year is dropped down."

Gosnell remarked that the new prime minister was involved in negotiations with the Nisga'a "...two or three years ago. We came to a brick wall in our self-government agreement," said Gosnell, "and Kim Campbell was in the area at the time and members of our council met with her and got things on track. As far as our tribal council is concerned she helped considerably."

Gosnell added that members of his band are ready to meet with the new prime minister.



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CCAB sets out new job plan

by Brian Savage

Travis Seymour heads the Canadian Council for Aboriginal Business and while the firm has seen its funding from the government eliminated, a positive outlook and planning has seen the company set out on an ambitious job-hunting program for Natives seeking employment.

The CCAB was started in 1984 and in 1986 initiated an internship program.

"For the last seven years," said Seymour, a Mohawk Native who holds an MBA, "we've been matching Aboriginal applicants with private sector companies, so we have a lot of experience doing that and lots of contact with private sector companies and networks with Aboriginal communities."

"With all of these things we decided to go on after the internship program as an organization that offers direct placement services." The CCAB

has a main office in Toronto and other offices in Vancouver, Calgary, Saskatoon, Winnipeg and Halifax.

"Our mandate is to bring together Aboriginals with non-Aboriginals for mutually beneficial business partnerships, and that included our former internship program."

The internship program was cancelled with the government cuts to the CCAB. The program offered an Aboriginal candidate a one-year position with a private sector company, which would receive a subsidy for the hiring of the Native person.

"We'd try to target jobs either at management entry or where the intern would be exposed to management responsibilities. The whole idea behind it being that it would help the intern's career in management or business or give them the skills to run their own business."

So far, 450 people have been through the

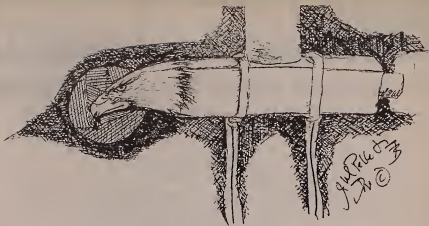
internship program, said Seymour, who added that the government gave the firm only 30-day notice of the funding cuts.

"We were anticipating this coming down the road," observed Seymour, "after what happened a year ago: they cut our funding in half, so we anticipated they would cut us off."

With the possibility of cuts in their minds, Seymour said CCAB management had to rethink their priorities and what they could do to become more efficient and service oriented.

Still a charitable organization, CCAB relies on donations from the private sector and aside from its employment referrals and internship program, is now working on an education foundation and conducting cross-cultural seminars and business conferences which brings together Aboriginal business people and representatives from corporate Canada.

Continued opposite



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Housing study combats policy

by Del Sty

The National Aboriginal Housing Committee met recently in Ottawa to plan a strategy aimed at over-turning the Conservative cabinet's decision to eliminate off-reserve Aboriginal housing in 1994. The committee, made up of 13 housing corporations in rural and urban centres across Canada, is concerned about the loss of housing units designated by the Canada Mortgage and Housing Corporation (CMHC) to house "low income Native households."

"The federal government is contributing to what the Canadian Human Rights Commission has declared a 'national tragedy,'" said Matthew Stewart, the committee's national spokesperson. "This government has a reverse Robin Hood mentality, which is to steal from the poor and give to the rich."

Stewart said, "The Aboriginal people of this land have had enough, we're not going to take it any more. We're mobilizing. The National Committee is on the move. The Conservatives better decide to ride with us on this before we encircle their camp and there's a political massacre."

Decisions made by the government regarding



off-reserve social housing programs have been challenged by the Committee as "not having any fiscal validity."

A National Aboriginal Housing brief released in June states that 4,227,000 people, or 16% of all Canadians, live under the poverty line, of which 655,000 people are off-reserve Aboriginal people — poorest of the poor. Thus, Aboriginal people comprise over 15% of the total number of people who subsist under the poverty line in Canada. Fifteen per cent of all people in Canada who live in poverty are off-reserve Aboriginal people, yet only about six percent of the off-reserve social housing program is allocated for those Aboriginal people. The inequity is in the nine-per-cent-plus that off-reserve Native housing does not receive. (The fact also remains that the federal government intends to eliminate our future allocations as of January 1, 1994.)

Stewart said the National Committee is working on a strategy it claims will prove more fiscally efficient than the current CMHC administrative process. While details of the plan cannot be disclosed, Stewart said it does involve an alternate administrative structure that "conforms to current concepts of First Nations self-government."

New job plan

Continued from page 37

CCAB's prime concern is still its placement services and is centred on three areas.

"The business internship will still be offered as long as there's funding, and we may be able to get funding from provincial governments and other sources," said Seymour. "It might be privately funded in the future."

"We also do direct referrals of clerical, temporary or summer for all non-managerial positions and it's free to our member companies... for non-members we charge a nominal fee."

"And we also do an applicant search like an executive search for professions. If your company is considering hiring an Aboriginal candidate for management, they come to us and we help recruit those people and we would charge a fee for that service."

"We're hoping that money we generate through our applicant searches as well as through memberships will be enough to sustain us and we won't require making requests to the government for money."

"At this stage we're going through a transition trying to define exactly what the services are and establish fees for those services, developing marketing plans for those services and basically using this summer to formulate our strategy and to get everything in place. We want to be ready to go in September," declares Seymour about the reorganization of his company.

So far response has been "pretty good," he said, and he is confident that with a good strategy the CCAB will carry on as before.

"We're the only Native organization that offers this type of service, direct placement services for hiring Aboriginal people, and we're all across the country. We have years of experience in this and a database of applicants; we're using data bases more often to connect our offices so each office won't just be looking in the province but nationwide."

Seymour said there is a strong demand for CCAB's services, especially from financial institutions and in Ontario in particular, with its new equity employment legislation.

The head of CCAB credits the success of the company to "strong leadership and a really good team of employees," which inspire confidence. Such teamwork is hard to establish and is a good example of why CCAB has no other Native competition.

"It's tough to put a team like this together," said Seymour, who notes that 80 percent of the staff are Aboriginal.

The CCAB has established a good working condition with corporate Canada, Seymour explained, and any other company offering competition would have to overcome this barrier.

"Getting the foot in the door, that's the biggest thing and I think that will attract the Aboriginal professional to register with us. It's our contacts and all the future 500 companies in Canada are pretty well aware of our services and have participated with us one way or another."

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Big Stone Cree expand business ventures

by Brian Savage

The recent purchase of the 40-room Wapahoo Inn by Big Stone Enterprises is only the start of the band's move to economic diversification, said the Inn manager, Rick Hopfe.

"We took over the Inn the middle of last month after it went into receivership and it's the only Inn in the area and at the moment we're making money with it, so it has to be a viable business."

"The tourism aspect is starting to grow in this area fairly rapidly, mainly because of the fishing in the summertime and in the fall you have hunting and that's a big thing up here."

"But now there's a lot of large companies coming up here, oil and gas, and Alpac, for the timber industry."

Tourism will be developed as well in the future, said Hopfe, and the band has recently opened a store on the reserve and developed a forestry management plan in league with surrounding bands.

Native employment "is behind the whole thing," said Hopfe. "Our main concern right now is to make money now and then the jobs should fall into place after that."

The possibility of a new restaurant and gas station on the reserve are distinct possibilities in the future, he said.

For the new chief, Gordon Auger, it is important that economic opportunities be explored now by the band.

"We certainly want to put our investments in business, invest our money in some small businesses, at least that way it's economic growth for the band and we're not always looking at our money going to some other enterprise while the band gets nothing in return."

The chief said that "it was time" for the band to start its own business initiatives.

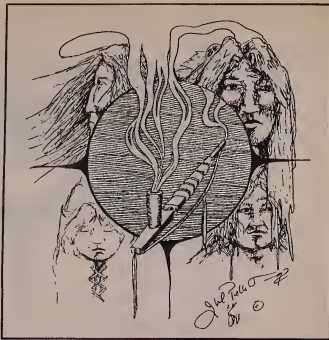
"We're certainly interested in working with Alpac and in the future perhaps we can sign an agreement that will start a planned forest management and we also have a little store operation that hopefully we can build from there."

But the plans by the new chief don't end there. He sees the band trying for an "air charter, possibly and a real estate agency; too many times we see our people living off the reserve through no fault of their own, paying a lot of money to private owners for rental, so why can't we do it?"

"It's not only a matter of economics, we'd also like to invest our dollars."

The end result for the band will be "a fair amount of jobs and diversity to our economic benefit."

According to the chief, the band gets \$8 million a year and "not one



percent comes back to the band; the rest goes to surrounding businesses. There's no return for the band, and it's high time we turned that around. Even if we get 30 percent back it's better than nothing, and jobs will be created and we're trying to take over some of the administration programs from the province.

"Employment and economic growth is what we're looking at, and it's high time we looked at this rather than depending on other businesses to do it." The chief said that self-government is not so much on his mind as "self-control."

"Proving to ourselves we can do it as well as anyone else, to manage the programs, we can do it too; there's nothing impossible if you really want to do it, it's just a matter of making up your mind and setting your priorities and taking it from there."

The band has plenty of unexplored potential, said the chief. "We have a lot of natural gas on the reserve and it's never been explored and here we're purchasing gas from Westlock and Leduc while we have a lot of sweet and sour gas on the reserve. We'd like to get some private investors to team up with us on that investment."

As far as the Wapahoo Inn goes, the chief said that after discussion the band believed it could make a go of the operation.

"There was a business opportunity and in terms of investment, if it fails at least we can sell it and re-invest money, but we thought it would be a good opportunity for all the activities going on."

The chief said many of the rooms are booked up and thanks Alpac for providing much of the new business boom.



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Literature

Myths and Traditions of the Crow Indians

by Robert Lowie

Published in a Bison Book Edition

by University of Nebraska Press

Reviewed by Del Styr

For those readers who are interested in the anthropomorphism of North American Plains Indians, Bison Books has released *Myths and Traditions of the Crow Indians*.

"The mythology of the Crow is emblematic of the Plains Indians east. It reflects the atmosphere of their culture area in the constant references to the buffalo chase and the war path, the quest and often even unsought intervention of supernatural saviours." (Introduction, "Myths..." Page 7)

Robert Lowie has applied the prescribed method to this academic book and the myths of Crows are described in their relationship to other Plains Indians (excluding the Cree). Rather than adding credence to the area of study, the analysis is plumb dense and the myths are merely catalogued. The author assiduously avoids acting out the workings of the myths, at least he tries. The myths are there, like skeletons for observation.

This does not render the book less than worthwhile. It is a useful catalogue.

The problem with a book like this is that it presumes a culture is out there today existing devoid of a living mythology. It pretends to record precious lost morsels of culture. Not all would agree with the supposition that a Native Elder's wisdom 100 years ago somehow had more value than an Elder's wisdom today. This criticism may be nothing more than supercilious.

ous).

The mythology of Old Man Coyote has a universal quality to explain "the origin of earth and man." (This myth must surely live on in the characteristics assigned these animals by Aboriginals in the late 20th century). There are four versions of "the first" Old Man Coyote tale supplied by author Lowie which represent the first in a cycle of Old Man Coyote tales. This intervenor is consulted by both animals and man, and all interact toward the evolution of culture (and life) on earth.

In a later tale,

"Old Man Coyote asked the dragonfly where he wanted to live. He said he would live in ponds, so he went there. Old Man Coyote gave Alligator and Dragonfly their choice as to residence because they were guessers." ("Myths..." page 27)

The reading, dense, has occasion to turn the reader on his ear:

"The young women were dancing and the young men were looking on. There was a good-looking young woman, she said, 'Young men expose your members.'

"She asked to marry the one with the smallest member.

"Old Man Coyote heard it and approached. He met a little mouse. 'My dear younger brother, give me your little member.' He took it, he put on the mouse's and gave the mouse his own. Then all the young men removed their breech clouts and stood toward the young woman, who saw them all. Old Man Coyote's member was very small. The young woman said, 'That one is very small, I'll marry him.' 'Very well,' they said."

The bibliography has several dozen entries, some published as early as 1909. The book is soft



cover, 308 pages, \$9.95 American.

For further information contact Bison Book Edition *Myths and Traditions of the Crow Indians* by Robert H. Lowie, University of Nebraska Press, University of Nebraska.



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Honouring Our Native Leaders
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the Chiefs and Leaders
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To meet the needs of the Lesser Slave Lake Band Members

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**TRIBUTE TO THE ANISHINABE PEOPLE
COMPETITION POW WOW
JULY 23, 24, 25, 1993
AT THE NEW POW WOW ARBOUR**

**GRAND ENTRY: FRIDAY JULY 23/93 - 7:00 P.M.
SATURDAY JULY 24/93 - 1:00 & 7:00 P.M.
SUNDAY JULY 25/93 - 1:00 & 7:00 P.M.**

**HOT DRUM: RAT PORTAGE
FOUR LITTLE FEATHERS**

ADULT PRIZE MONEY TOTALS \$25,200.

TEEN PRIZE MONEY TOTALS \$8,400.

BOYS & GIRLS PRIZE MONEY TOTALS \$2,100.

	1st	2nd	3rd	4th
KIDNEY 50+	1000.	800.	600.	400.
ADULT CATEGORY	1000.	800.	600.	400.
TEEN CATEGORY	500.	400.	300.	200.
BOYS/GIRLS CATEGORY	125.	100.	75.	50.

REGISTRATION CLOSED @ 2:00 P.M. * SATURDAY JULY 24/93 (NO PHONE RESERVATIONS)
REGISTER IN ONE (1) CATEGORY ONLY.

SINGING CONTEST: TOTAL PRIZE MONEY \$3,200.

THERE WILL BE NO DRUM HOPPING ALLOWED - FOUR (4) TO A DRUM.

RULES FOR DANCES AND SINGING COMPETITIONS CAN BE OBTAINED DURING REGISTRATIONS.

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with 1st, 2nd, 3rd, 4th, 5th place
categories

**August
20, 21, 22,
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Top Prize \$700 plus Star Quilt Trophy
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for information, contact: **GLADYS 826-6392**
or **GARRY PAUL 826-3333**

For more information contact:

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Consolation Booths on Grounds: 24 Hour Security. Absolutely No Alcohol or Drugs Allowed.
Long Lake Cree Nation Will Not Be Held Responsible For Loss, Damage or Injury.

We salute the Chiefs of the First Nations.

Your commitment and dedication will ensure a secure future for our people.
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